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CALVINIST CONTACT

10th YEAR OF PUBLICATION, No. 1807

SEPTEMBER 25, 1981

"Reassessments ill-founded," McBurney says

Tax appeal goes to court

by Gerald Vandezande

Lyle McBurney's Federal Court of Canada action, involving the income tax deductibility of contributions to alternative and independent schools, is proceeding as planned.

On August 21, legal counsel Richard Fitzsimmons filed Mr. McBurney's Statement of Claim in the trial division of the Federal Court. The Deputy Attorney General for Canada has 30 days within which to file a Defence, and once that is filed, Mr. McBurney's legal counsel will probably file a Reply.

Once they have all been filed, the pre-trial examinations will proceed. Mr. McBurney will be examined under oath by a Department of Justice lawyer concerning the facts set out in his Statement of Claim, and Mr. Fitzsimmons will have an opportunity to examine an official from the Department of National Revenue concerning the basis of the Department's reassessment against Mr. McBurney.

These examinations should be completed this fall, after which Mr. McBurney's appeal will be set for trial. Although the trial might possibly start before Christmas, it will more likely be heard early next year. Mr. McBurney's legal counsel will do all he can in order to expedite the trial.

Mr. McBurney's Statement of Claim states that he relies on various sections of The Income Tax Act, the Income Tax Regulations, The Corporations Act, The International Covenant on Economic, Social and Cultural Rights, and The International Covenant on Civil and Political Rights.

The Statement alleges that Revenue Canada's "reassessments were ill-founded, both in fact and in law."

Mr. McBurney takes the position that the amounts he gave to the Ottawa Christian School Association and the Community for Christian Learning of Ottawa in 1976 and 1977 supported their charitable activities. These amounts were accordingly charitable donations within the scope of The Income Tax Act. Therefore, these donations were properly deductible from his taxable income. The McBurney children attended the Ottawa Christian schools during 1976 and 1977.

Mr. McBurney claims that his appeal should be allowed and the reassessments should be "vacated" (annulled). Should the McBurney appeal succeed, then only those who have formally joined in Mr. McBurney's appeal will have their Objection disposed of in the same way. Quite a few taxpayers, representing about a dozen school societies, have arranged to have their Objection joined with the McBurney action.

When a Notice of Objection is filed by a taxpayer, the standard procedure is for an Appeals Officer at the local District Tax Office to meet with the taxpayer and his counsel to discuss the Objection. In the present cases, when we hear from the local Appeals Officers, Mr. Fitzsimmons requests that the taxpayer's Objection be held

in abeyance pending the outcome of Mr. McBurney's appeal. To date, we have heard only from the Ottawa District Tax Office, and that Office has agreed with our requests. We expect to receive the same cooperation from the other local District Tax Offices involved.

Some people have criticized the CJL's support of the McBurney appeal. They question the wisdom or the legitimacy of this Federal Court action. A few words of explanation are in order.

The CJL thinks it is entirely appropriate to seek to protect one's legal rights via the courts. They were established to clarify the intended meaning of the laws and government policies in dispute. CJL favours the peaceful and democratic resolution of conflicts such as those surrounding the deductibility of contributions to alternative and independent schools. This is also one of the reasons CJL is supporting the Native peoples' action aimed at securing their particular rights as they pertain to the claims settlements and related matters.



Mr. Lyle McBurney

In addition to the lobbying that has been and is being done in the interest of alternative and independent school supporters by the Federation of Independent Schools in Canada (FISC) and others, CJL considers it quite legitimate and good strategy to use all the legal channels available to seek justice. This is particularly urgent when, in the case of McBurney and many others,

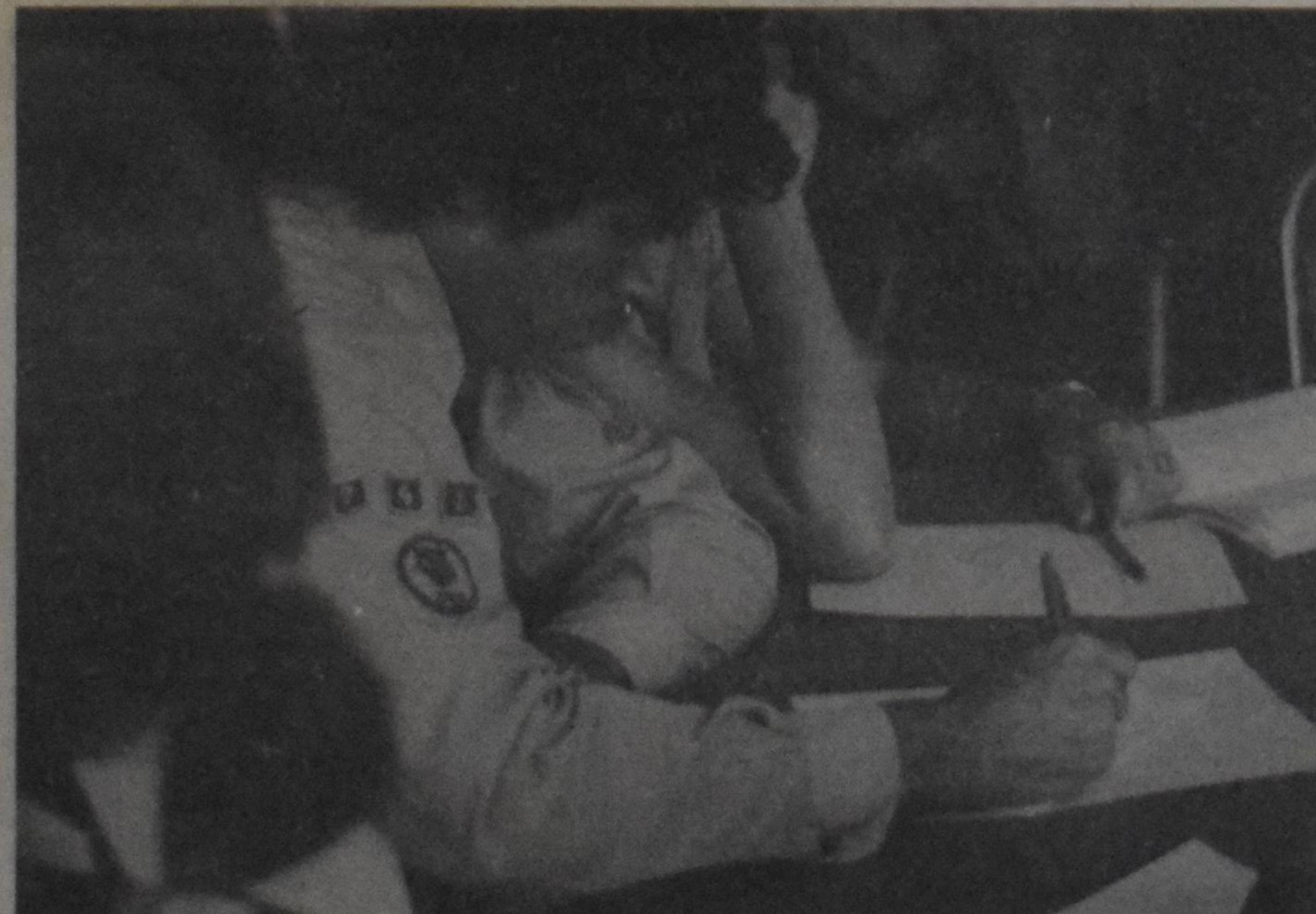
the opportunity to appeal Revenue Canada's current assessment policy is limited to the 90-day period from the date of the reassessment notices.

In this connection, it should be remembered that Revenue Canada has announced that the period of the recent postal strike will be excluded from the computation of the 90-day time limit. It is also possible to obtain an extension of the time limit because of other extenuating circumstances.

Alternative and independent school supporters who wish to join the McBurney appeal can do so by completing the necessary forms available from CJL, 229 College Street, Toronto, Ontario M5T 1R4. CJL's tax counsel will then advise Revenue Canada's Appeals Division of these objectors' position and discuss their case with the appropriate government on their behalf for a small fee.

Readers who wish to support this legal action for educational justice may send their gifts to: CJL Educational Justice Fund, 229 College Street, Toronto, ON M5T 1R4. All gifts are deductible for income tax purposes.

Cadet Counsellors get re-generated at Niagara Falls



Numerous workshops provided new insights and encouraged counsellors at the Cadet Counsellor's Convention in Niagara Falls.

by Keith Knight
C.C. Editor

A crowd of more than 800 took part in the annual Cadet Counsellors Convention, held August 20-22 in Niagara Falls. The highly organized convention centred around "Living Energy" as its theme. The power and might of the nearby Niagara Falls served as a constant reminder of natural energy.

Some 550 adults took part in adult programs and 270 children were kept busy with crafts and tours of neighbouring attractions. The Niagara Council played host to the conventioners and plans were in the making for about two years.

Convention host Peter Raakman of St. Catharines who, together with his wife Joanne, served on the steering committee of the convention, said he was pleased with the turn-out.

Cadet counsellors were kept busy with full programs on each day. Calvinist Cadet Corps chaplain Mary Vander Vliet opened the Thursday ceremonies. Afternoon workshops featured Rev. Jacob Kuntz of St. Catharines, Rev. John Postuma of Waterdown and Fred Vander Velde of Burlington.

The keynote address was presented in the evening by Rev. Henry DeBolster, president of Redeemer College.

in Hamilton.

Following opening devotions on Friday, counsellors spent the day in workshops, featuring leaders John Esser from Sarnia, Ellen Zwart from Niagara-on-the-Lake, Dr. Leonard Kirk of St. Catharines, Lorelei Kok of St. Catharines, Dave Koetje of Grand Rapids, Keith Vrieswyk of St. Catharines, Dick Broene of Grand Rapids.

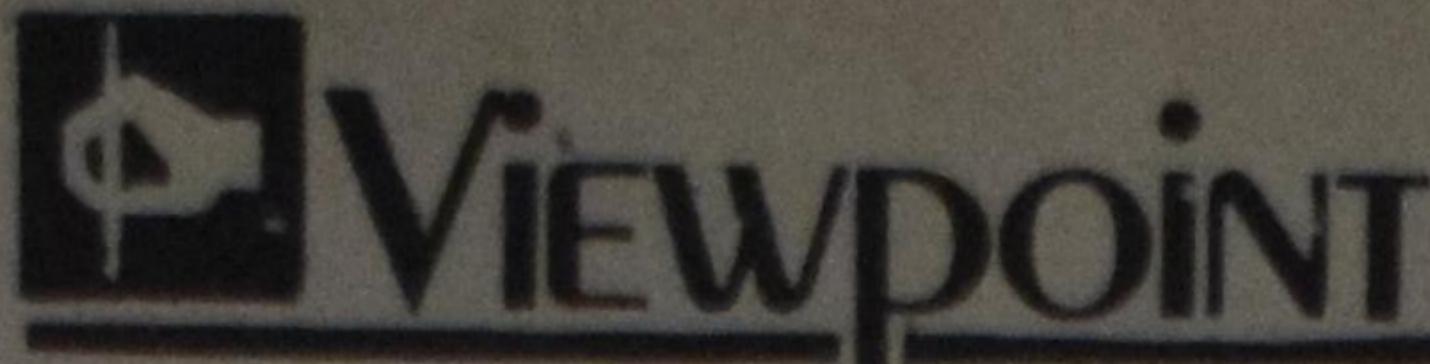
A number of "how to" sessions were held in late afternoon which centred on cadet activities and crafts. Participants included interior designer John De Best, Constable Todd McKinnon, hobbyist Grant Watson, flower arranger Mariam Sinke, seamstress Ineke Brands, and snow-derby enthusiast Bob Hammersma.

The convention did not consist solely of work. There were plenty of opportunities to fellowship together and entertainment also filled out the convention program. The St. Catharines brass band Hollandse Glorie and The Klompendancers provided some cultural entertainment.

The Niagara Bethany Bell Choir and The Torchmen, local Mennonite groups also took part in the program. Hugo the Magician proved to be a big hit with the children in attendance at the convention.

The closing banquet on Friday evening included awards presentations and the closing address by Arend Kersten of Waterdown. Jack Knight served as master of ceremonies.

Cadet counsellors and their families went home challenged and motivated as they begin a new season of cadeting. The Calvinist Cadet Corps, a division of United Calvinist Youth, will celebrate its 30th anniversary next year. Holland, MI, will host the convention then.



by Keith Knight

The time has come for a Christian political party

If ever there was a nation ripe for a Christian political party, it is Canada in the fall of 1981. The people of Canada have nowhere to turn.

Prime Minister Pierre Trudeau is riding out his stint as helmsman of the nation. He is due to step down within the next two years. Much of the ruling Liberal party's attention will be focused on Trudeau's successor during these coming months.

Trudeau had already picked his right hand man — principal secretary Jim Coutts — to succeed him but Coutts had to prove himself first by honestly winning the support of the electorate. When he was parachuted into the safe Liberal riding of Spadina (in the heart of Toronto) to run in a byelection, the Liberal party felt assured that Coutts would win and would end up in the Cabinet. As it turned out, the electorate frowned upon these Liberal tactics and elected an NDP candidate instead.

With Trudeau stepping down soon and Coutts out of the running as logical successor, the Liberal leadership is uncertain.

The Conservatives and New Democrats seem to offer little alternative to the Liberal party. Joe Clark's "honesty" image doesn't seem to wash with the public and Ed Broadbent has done little to improve the standings of the NDP within the House of Commons.

It is a similar scene at the provincial level, only with party roles reversed. In Ontario, Bill Davis' Conservatives are unshakable from their 34 years in power. As a result, both opposition leader Dr. Stuart Smith and NDP leader Michael Cassidy are stepping

down and leadership conventions have already been scheduled to replace them.

In Alberta, Peter Lougheed's Conservatives run a one party government with virtually every seat in the Legislature colored blue. The Liberal opposition is a vocal but ineffective lot.

Bennett and Barrett seem to take turns at power in British Columbia. The strongly socialized province is also crying for a Christian alternative.

Thousands of us were spoiled by the variety of political party alternatives in The Netherlands and many of those parties were also religious and denominational parties. Most European, Asian and African countries boast a number of splinter political groups and, at election time, the power bloc is formed by coalitions.

By comparison, Canada's power rests in the hands of a few. Federally, Canada has been Liberal more often than not. Provincially, governments have been either Conservative, New Democrat, or Social Credit (Western Canada).

More specifically, the power has rested in the hands of perhaps a dozen people at each level, both federally and provincially. Trudeau runs the country. His principal secretary Jim Coutts had as much power as Trudeau did, though less visible. Whether Coutts returns to his former role and all that power is doubtful. The power lies within the civil service, and the deputy ministers wield the biggest axes of power. We will save commentary on that for some later date.

Canadians are looking for an alternative. They want a party with political meat, one which can restore some

element of respect to the political system.

A number of highly qualified Christian men and women have been running in politics in recent years, each of them choosing to run within an existing political party in the hopes of changing the system from within. Most of them have come to realize that, even if they become a member of parliament, they will still be tied to party policies and they will still be under the discipline of powerful caucus.

The creation of a visibly Christian political party will undoubtedly draw many good candidates from across the nation. The two-party system in the United States and the three-party system in Canada have both born testimony to the lack of alternatives which are available to the citizens of

their respective countries.

With the proliferation of Christian organizations which deal with various aspects of Canadian life, it should not be too difficult to establish a strong Christian political party with a broad base of support. There is the CJL Foundation, CLAC, Christian Farmers Federations, Project North, Project Ploughshares, Ontario Association of Alternative and Independent Schools — each organization focusing on a specific area of Canadian life and each one able to provide solid, Christian political programs to a unified party.

No existing political party has such a strong research area from which to draw. If only someone would dare take the first step to organize such a gathering of people.

To My Daughter's Teacher

Her squeaky-new September shoes
Tread timidly, for they don't know
The way; please take her trembling
hand,
And show her where to go.

Dear teacher, help me guide those
steps,
So that her path, though scarcely
trod,
May be lit up to clearly lead
Her closer to our God.

Her gingham dress, all pink and
pressed,
Can be repaired if torn and soiled,
But help me keep what's under-
neath —

Her heart — from getting spoiled.

Shy portrait of uncertainty
Can't hide her passion, love to learn;
The wiles of Satan, Will of God —
Please help her to discern.

Then may her tender spirit see
Jesus' love through your reflection,
May your example launch her life
Into His direction.

Hair-ribbons fine may come undone,
(Perhaps be lost), don't be concerned;
But help her win that Crown of gold —
Bestowed for "faith she learned"!

Judy Lunshof

OUR FAITH, OTHER FAITHS

By Rev. Johan D. Tangelander

Sects and cults — part 5

4. Total submission

The total submission required by the cults and exercised by their followers is frightening. Brainwashing is commonly practiced. Violence is even used by some groups when members leave or are taken away from them. Many instances show how absolute the authority is. To give just one example. In the book *Revolution for Jesus - How To Do It*, published by the Children of God, we read: "Obey your parents (in the Lord) IN ALL THINGS!!! Eph. 6:1 and Col. 3:30; if they are in the wrong, God will have to reward your faith in Hebrews 13:17. You are better to follow one of God's leaders who has made an 'error' than to trust in your own insight (Prov. 3:5; 23:4) that is, to trust in human beings (yourself) which carries with it a curse (Jer. 17:15). And in the same book: "You must obey your leader in the Lord unconditionally, immediately and without question."

Converts are encouraged to reject their past, their parents, their church. For example, recruits for the Unification Church are told to give all their

possessions to the movement, and reject family and friends as they have become members of a new family. No more T.V., books, newspapers or radio! No bathroom privileges during the four or five hour lecture sessions. You just don't ask questions. And no one is left alone for one moment. The mind is captured by the cults through steady indoctrination, lack of opportunity to think, and sleep and consistent hard work, selling flowers, candies or peanuts.

Most cults deliberately promote religious excitement and excessive zeal. Chanting, raising of hands, sing-song repetition of simple songs are common elements of cult meetings. Not the mind but the emotions! Cult leaders attempt to set aside the mind. Don't think! This is an appeal to irrationalism in a technological and scientific age.

Cults are dangerous. They are traps and snares laid by the devil (John 8:44; Eph. 4:14). Members do not join, they are recruited. Individuals are approached on the streets or in railway and bus stations. How do we reach the

cultists? We may not dismiss them with name-calling or with a spirit of disdain. They too are created in the image of God. The cultists need the ministry of the Church - with love,

concern and passion for their spiritually lost condition. Christ came to seek and to save those who are lost (Luke 19:10), including followers of cults.

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LETTERS

AACS celebrates 25th anniversary

Dear Sir:
The 1950's were dynamic days for the Dutch immigrants to Canada. Churches were built, Christian schools established, a Christian labour union was started and the people were generally learning the language and customs of the new country. They were digging in for a long stay.

To have a Christian community you need leaders, and you need to think about preparing leaders for the next generations. Christian schools educate children, and good churches nurture faith. But it takes a university to prepare leaders with Christian insight.

So in the dynamic Fifties the groundwork was laid for a Christian university that would educate leaders in Canada. It came to be called the Association for Reformed Scientific Studies, and later the Association for the Advancement of Christian Scholarship (AACS). In 1967 the Association started the Institute for Christian Studies, the first step toward the Christian university.

It was 1956 when the first public organizational meetings were held. That was 25 years ago.

An anniversary celebration is in order.

The AACS plans to celebrate its 25th anniversary both in Toronto, where its office and Institute are located, and in many other places where the effects of its work are felt and appreciated. In Toronto the first event is scheduled for Friday night, November 6, which is a worship service at the Willowdale Christian Reformed Church, with Rev. Henry Van Andel preaching, and with the service under the auspices of the consistory of the Toronto First Christian Reformed Church. For the following afternoon is planned a commemorative program reflecting on the history of the Association, and for the same night a banquet held at Toronto District Christian High School, at which Dr. Bernard Zylstra will be the speaker.

Outside of Toronto plans are being made for special hostess suppers to commemorate the 25th anniversary with speakers from the Institute. This is in keeping with the philosophy of the AACS to bring its work to people in their own location. A special issue of the AACS newsletter, *Perspective*, is being de-

voted entirely to the anniversary and will be sent free of charge to all who request it. In addition to those on the regular mailing list.

Churches are being asked to participate in the anniversary commemoration with prayer and an offering. Special bulletin covers are being prepared for use by churches.

A financial drive is also being planned. The goal is to pay off the remaining mortgage on the building at 229 College Street, Toronto, owned by the AACS, together with some private loans needed to finance the purchase in 1972. This amount is \$300,000. The building was purchased for \$555,000 and now has a market value of approximately \$1.5 million.

The AACS is the work of human hands and therefore shares with other human work the blight of weakness and sin. Yet many people testify that this work has quickened their Christian faith and in some instances has kept people from rejecting the faith altogether. At age 25 the AACS has reached a certain maturity and has a scope of service that reaches well beyond

the Reformed community that started it. The AACS invites all to join in its 25th anniversary celebrations.

R.E. Vander Vennen
Executive director
AACS
Toronto, ON

You, too, can raise the dead

by Russell J. Fornwalt

Mr. Fornwalt is a career counsellor in New York City.

"Thanks for giving me something to live for," said Tom as I gave him a letter of introduction to a prospective employer. "I feel like a new person."

Referrals of young men to jobs had always been part of my daily routine. But Tom made me realize that a job can be more than earning a living. Indeed, it can be life itself. For in terms of morale and spirit Tom was dead. He was long jobless, friendless and virtually penniless.

Feelings of inadequacy and unworthiness came through as he spoke. That day Tom made me feel as though I had raised him from the dead. As his eyes brightened and his broad smile showed, I had the sense of viewing a resurrection.

Another client of mine, Ed Carr, worked in an auto graveyard. His job was to strip wrecked autos and trucks of still usable parts. And, although making \$350 weekly in the "salvage" business, Ed did not especially relish his entombment in an auto graveyard. He wanted out because the work did not make use of his talent in art.

Ed and I had several sessions to talk about "salvaging" his life. I advised him to keep on "wrecking" while going to night school to study commercial art. Now Ed has his own studio with more customers than he can shake a paint brush at. Today, "he is risen" from the dead, vocationally speaking.

Indeed, you and I do have the power to raise the dead.

We do have the power to bring them up from the valleys of defeat, despair, despondency and dependency. No matter what our jobs or stations in life may be, we can say with Jesus, "I am come that they might have life, and that they might have it more abundantly."

"Greater things than these shalt thou do!"

However, we can not and will not raise the physically dead. And, there's no reason why we should. For physical death is not the cessation of life. It is a glorious rebirth into a new and higher dimension. Our concern here and now is to raise the "spiritually" dead man within ourselves, and to help raise him in others at every opportunity.

Challenging job

Perhaps the "dead man" within you is some dormant talent or aptitude that should be developed. Like our body-and-fender friend, you might be burying your light under the bushel of fringe benefits, fabulous salary and free lunches.

If your current career has a coffin-like confinement about it, take steps to emancipate yourself. Raise yourself from the dead end of monotony, misery or mediocre achievement. Find the job which will permit maximum expansion and expression of your aptitudes, attitudes, interest and personality.

Perhaps within you is some limiting idea or false belief. You may subscribe to the nonsensical notion that people are fated for nothing more than a life of sickness and suffering. Black cats, broken mirrors, and rabbits' feet may be keeping you in bondage.

Other superstitions may be stunting your spiritual awakening and growth.

The idea, for example, that four-leaf clovers have some mysterious power may be grounding you. Some people actually believe that their destinies are linked to such lucky or unlucky numbers as 7, 11, 13, 21 or 666.

If you would ascend to the here-and-now life with all its happiness, health and harmony, then roll away the stones of superstition and the rocks of rigid rituals. Recently I watched a man observing such a ritual. He carefully avoided stepping on cracks in the sidewalk. Were he to accidentally step on one, he would go back and retrace his steps. He did that endlessly.

If the life of Jesus teaches

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anything, it is that spiritual resurrection is available to all who have faith in God and recognize the fact that they are now the sons of God. It is available to those who are "dead" in false beliefs. For with God all things are possible. This is the great truth.

Many people accept, sometimes even welcome, death a long time before they experience its actual physical act. I know a middle-aged woman

who has cleaned out her closets and cupboards saying, "I won't be here much longer." What about the man who retires prematurely from his business or profession? He gives up creating while he still has creative capacity. There are even teenagers who talk seriously and endlessly about their social security or pensions which they will not collect until the year 2030.

Continued on page 14

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Wardair

Effective Oct. 1/81. Wardair flies Toronto/Amsterdam every Wednesday, returning Amsterdam/Toronto on Thursday. No flights in February or March, 1982. This sale price applies on these flights (except Christmas period) and you can return as late as April, 1982. Wardair Class includes complimentary bar service.

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This special sale price applies only on their Thursday Toronto-Amsterdam flight, also returning on Wednesday from Amsterdam to Toronto. Sale is in effect from Oct. 1, 1981 to Jan. 28, 1982 except the Christmas period. Minimum stay is 7 days, maximum stay 180 days. Can be combined with regular C.P. C.

K.L.M.

This special sale price applies only on their Thursday Toronto-Amsterdam flight, and the Thursday Amsterdam-Toronto flight. Similar to C.P. Air the sale is valid Oct. 1, 1981-Jan. 28, 1982 except the Christmas period. Minimum stay 7 days, maximum stay 180 days. Can be combined with regular C.P. C.

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CHURCH PAGE

Ought the churches to buy Mariner's house?

Rev. Salomons and I represent Classis Quinte on the Board of Seaway Ministries, and in that capacity we attended one of the services which Rev. Ulttenbosch conducts in the Mariners' House in the Montreal harbour. Here seamen gather from many parts of the world, all speaking their own language. It was a fitting place to be on Pentecost Sunday, for we heard Rev. Ulttenbosch speak in many tongues, pointing

seamen to the one and only Saviour.

What a job to get these seaman together. Not many preachers have to pick up their congregation for church but Rev. Ulttenbosch does it every week. Going from ship to ship in the afternoon with some volunteers, he invites them to come. Then between 6 and 7 p.m. he travels at neckbreaking speed on bumpy and curvy harbour roads to bring them in. Following a worship service, coffee is served and opportunity is given to look at the literature table. Scripture portions are available in many languages, and they take them. I personally talked with

seamen from Greece, Belgium and the Philippines. The crowds that come out often number over 100. What an opportunity to pass on the good news of Jesus and his love!

But there are also clouds. At the moment, it is quite uncertain if this ministry can continue in its present form. The Mariners' House is up for sale and alternatives are uncertain. In our Monday meeting, we reviewed and discussed the situation and prayed that God will keep the doors open and

remove the difficulties that we face. The uncertainties and opposition encountered by Rev. Ulttenbosch make it very difficult for him. He needs our prayers! But the Lord also continues to bless his work marvellously. For that we must thank the Lord. Therefore let us uphold him in our prayers that he may continue in a very fruitful ministry to seamen.

Rev. A. Van Geest
Ebenezer Chr. Ref. Church
Trenton, ON

PASTORAL PONDERING

An answer for a rootless society

In our days we are deeply concerned about the falling Canadian dollar, about unemployment, about postal strikes, perhaps to a lesser extent about the constitutional crisis, and other crises of a smaller nature that beset us. Many smaller crises are of a personal, rather than a social or national level. But to us they are real just the same. They make or break our lives. Sometimes we feel that we are caught up in a whirlwind of events beyond our control. And we try to manage as best we can. Beyond that? We just don't know, or perhaps we do not give that a thought. Afraid of the future we begin to live by the day. We are not sure about the government, uncertain about the prevailing values of society; we are afraid of muggings and of break-ins while we are away on vacation.

Is there something that binds all these crises together? It could be that we do not see what lies behind it all: the spiritual crisis that casts a long deepening shadow over the closing decades of the twentieth century. We have gone through two frightening wars. We have had economic depressions and times of unprecedented prosperity. We are in an in-between situation now. And we are uncertain. We do not know what will happen. We try to hang on.

The other day I came across the book *Faith and Victory in Dachau* written by Rev. Jack Overduin and published by Paldeia. In this book, written in the shadow of concentration camps where he spent some terrible years and survived, he looks at the world of his day, now forty years ago, from a different perspective, in the light of the Bible. He writes:

"Large segments of the population in almost all nations are rootless and homeless. Life deals them hurtful blows, but they are not sure why. These people experienced the war years as an unrelieved nightmare. But the unprincipled masses could not see beyond the facts to the spiritual background. They could not read between the lines. They did not even see the war coming. Its tragedies and traumas just happened to them. Like children, they did not see the dangers ahead, and they became aware of them only after it was too late. Such people have no foresight; they cannot anticipate events; they lack spiritual discernment."

"The absolutism of national socialism will not soon re-appear in the same form or with the same name. But it will no doubt return in some other guise and with different slogans. Without moral and spiritual principles the masses will be unable to recognize it in time, for they have no scriptural foundation; they are a shifting, pliable mass of relativists waiting to be shaped and led. Like potter's clay they can go in any direction, assume any shape. Who will be the potter?"

"Only by returning to the roots of Christianity, to the teachings of God's Word, can a nation and a people find security. We must act or refuse to act, not on the basis of our own will, but on the basis of God's will. Every nation needs to be brought to Christ, the crucified Saviour and the risen King. For he is the way, the truth, and the life in all things. He is the only guarantee of a healthful development of the individual and of society, so that the people and the nation can reach their true potential. In Christ, God became man to free us from our inhumanity and to teach us how to be truly human."

Rev. Van Egmond
Rehoboth Chr. Ref. Church,
Toronto, ON

A stand on abortion

Consistory approved the circulation of a petition requesting that the Therapeutic Abortion Committee of the Trenton Hospital be disbanded because this committee approved almost every request that was before it during the past two years.

Ebenezer Chr. Ref. Church
Trenton, ON

addressing both the new minister and the congregation to hold fast to the word of God. Rev. Suk gave the benediction at the end of the service.

After the service representatives from the consistory, neighbouring churches, Classis Eastern Canada, Rev. de Jonge of Georgetown, the Renfrew Presbyterian Church, and the Renfrew Town Council addressed and welcomed Rev. and Mrs. Suk and their daughter Karen into the classis, church and town. Refreshments were served after the service in the basement.

On Aug. 16 Rev. Suk held his inaugural services. In the morning service the theme was, "A Pilgrim's Journey," based on the text from Psalm 121:2 and the evening service "A Pilgrim's Destination," based on Revelation 22:5. In both services it was clearly brought forward that God rules His Church and He uses men and women (ministers) to build it.

A welcome evening was held for the Suk family, on Aug. 20. Words of welcome were spoken by members of different societies, clubs, and groups. Words of thanks were spoken by the chairman and Rev. Suk, who also closed with prayer.

This was the first installation in the church of Renfrew in 30 years.

It is the hope and prayer that minister and congregation will work together to build His church.

CHURCH NEWS

Christian Reformed

Called

— to Niagara Falls, ON, Rev. Anthony De Jager of Bowmanville (Rehoboth) ON

— to Brockville, ON, Rev. Philip Stel of York, ON

Declined

— to Orillia, Rev. Philip Stel of York, ON

— to Seattle (First), Wash. as chaplain to seamen for Classis Pacific Northwest, Rev. Hans Ulttenbosch of Montreal, PQ

Available for call

The council of the Penticton CRC declares that their former pastor, Rev. Jacob Ypma, is now available for a call, after a leave of

Covenant Christian Reformed Church Barrie, Ontario

Sunday worship service at
37 Burton Ave.,
United Church
9 a.m. and 7:30 p.m.

Minister
Rev. John de Winter
722-6982

absence according to Article 16 of the Church Order.

Time of worship

Newmarket, ON — The morning service will be held at 10:30 a.m. with Sunday school before the service at 9:30 a.m., beginning September 20.

New clerks

Clinton, ON — Dick Roorda, Box 1123, Clinton, ON N0M 1L0 (519) 482-9862

Niagara Falls, ON — Louis DenBak, 4878 Jepson St., Niagara Falls, ON L3E 1K1

Renfrew, ON — Gerald Vander Ploeg, R.R.#5, Renfrew, ON K7V 3Z8 (813) 432-4719

Secretary of deacons

Cambridge, ON — John Brouwer, 202 Hungerford Rd., Cambridge (H), ON N3C 2R4

Renfrew welcomes its new minister

It was a joyful occasion for the Renfrew Christian Reformed Church when, after a vacancy of 2 1/2 years, she received a new minister. On August 11, 1981 Rev. William Suk of Georgetown, ON was installed as minister of the Christian Reformed Church of Renfrew. Rev. Pereboom of Pembroke, the counselor, was in charge of the service and was assisted by Rev. de Jonge of Georgetown, Rev. de Bruyn of Brampton, Rev. Ringnald of Ottawa East and Rev. Beise of Athens. Rev. Pereboom chose as text, Judges 3:9b and the theme was "Awakening".

FROM COAST TO COAST

ALBERTA

Brooks-CKBR..... 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHQT .. 7:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHR..... 8:30 p.m. 1280
Peace River-CKYL... 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR .. 11:30 a.m. 1240
Burns Lake-CFLD .. 9:15 a.m. 1400
Duncan-CKAY..... 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat)..... 10:00 p.m. 98.3
Langley-CJJC .. 10:00 p.m. 800
Osoyoos-CKOO..... 8:30 a.m. 1240
Penticton-CKOK..... 8:30 a.m. 800
Port Alberni-CJAV
(Tues)..... 9:30 a.m. 1240
Smithers-CFBV .. 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB .. 9:00 a.m. 1470
Vernon-CJIB..... 10:00 a.m. 940

MANITOBA

Altona-CAFAM..... 9:30 a.m. 950
Boissevain-CJRB .. 9:30 a.m. 1220
Steinbach-CHSM .. 9:30 a.m. 1250
Winnipeg-CKJS..... 9:15 a.m. 810

SASKATCHEWAN

Regina-CFMQ-FM .. 8:30 p.m. 92.0

ONTARIO

Brantford-CKPC .. 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS .. 8:00 a.m. 1220
Ft. Frances-CFOB .. 10:30 a.m. 800
Kapusasing-CKAP .. 9:00 a.m. 580
Kingston-CKLC .. 8:30 a.m. 1380
Ottawa-CFGO .. 8:30 a.m. 1440
Owen Sound-CFOS .. 1:30 560
Pembroke-CHOV(Sat) 7:00 p.m. 1350
Sarnia-CHOK .. 6:45 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS .. 9:00 a.m. 1240
Thunder Bay-CFPA .. 9:30 a.m. 1230
Toronto-CKFH .. 9:30 a.m. 1430
Wingham-CKNX .. 10:30 a.m. 920
Woodstock-CKOK .. 8:30 a.m. 1340

NOVA SCOTIA

Digby-CKDY .. 5:00 p.m. 1420
Kentville-CKEN .. 5:00 p.m. 1490
Middleton-CKAD .. 5:00 p.m. 1350
N.W. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB .. 8:00 a.m. 1270
Windsor-CFAB .. 5:00 p.m. 1450

QUEBEC

QUEBEC

Montreal-CFCF .. 10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB .. 10:30 a.m. 550
Newcastle-CFAN .. 9:00 a.m. 790
St. John-CHSJ .. 7:00 a.m. 1150

FRENCH

BACK TO GOD HOUR PROGRAM IN CANADA

PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall .. 9:30 a.m. 1170
CFCL-Timmins .. 9:30 a.m. 620

QUEBEC

CHRS-Montreal .. 8:00 a.m. 1090
CKLM-Montreal .. 9:15 a.m. 1570
CKCV-Quebec City .. 7:15 a.m. 1280
CHLN-Three Rivers .. 7:45 a.m. 550

THE BACK TO GOD HOUR



P.O. Box 5070, 760 Brant St.,
Burlington, ON L7R 3Y8 — (416) 637-3434

People

Nicholas Wolterstorff talks about nationalism

The following interview with Doctor Nicholas Wolterstorff, professor of philosophy at Calvin College, was conducted by Gerald Vandezande for airing on his weekly radio program "Viewsbeat" on CJRT-FM. We thank them for permission to share this edited transcript with you.

G. Vandezande: There is a growing uneasiness about the future of the world, particularly that of the Western world. What is your assessment?

N. Wolterstorff: I suppose what the West is most conscious of is these economic crises, this peculiar situation in which we've got both high inflation and high unemployment. That constitutes a problem that economists don't really know how to handle. No, that's not quite right, we do know how to handle it but it involves more painful social issues and decisions than any western leader is willing to take at this time.

I'm not sure, though, that that should be the focus of our attention. It may just prove to be the case that those are very decisive difficulties we are in at present, but people have been talking about the difficulties of modified capitalism for fifty years predicting its demise and each time the predictions have proved to be false.

We should concern ourselves more with issues of justice, domination, and oppression than issues of "can we keep our system going." If you focus on an economic crisis then you are in effect asking; "Can we keep our system going?"

A more fundamental question is, I think: "Should we?" In my country (the U.S.A.) the Administration, if not with the support of the American people, at least the acquiescence of the American people; our administration has gone for a gross case of nationalism.

G.V.: Hasn't that always been there? Is it really so different from what we have seen in the past?

N.W.: It's not so different, but what's happening now is that people are saying this is the way it should be. The Reagan administration is saying, "We are going to see to it that our luxurious standard of living is going to continue. We're going to shape our foreign policy in terms of what will help to keep it going."

What you see since the inauguration is conspicuous luxury in a way in which we haven't seen it for years and years. At the same time we send military advisors into El Salvador, and beat down the Arab countries who are providing us with energy.

G.V.: Aren't there signs of hope?

N.W.: The evangelical community sincerely wants to listen to that biblical message about justice and helping the cause of the oppressed as part

of one's Christian obedience, not just a nice thing to do for liberal reasons. There are hopeful signs, but what we're fighting is a feeling of desperation among the American people of the system sliding away from us. And now with more rousing of rhetoric than ever before they're saying, "We've got to buckle ourselves up and say: 'America first'". I've come to think that one of the great evils in the modern world is *nationalism*. What's going on in America now is a celebration of aggressive nationalism.

G.V.: Is that also the reason for the military buildup and at

One of the great evils in the modern world is nationalism. What's going on in America now is a celebration of aggressive nationalism.

the same time cutting back on social programs and aid for the Third World?

N.W.: It's part of the same thing. You see, it's a nationalism combined with the oddest blindness. The present Administration is saying that there are just two great nations in the world. Around the world there is rampant nationalism where each people has to have its own state. What the Americans prefer in its reading of the situation is that there isn't any Iranian nationalism, or authentic Palestinian nationalism: there are just two great nations. It's a gigantic chessboard between us (the U.S.) and the Russians and so we build up our arms, decrease our social programs for these nationalistic reasons.

G.V.: Every time the Canadian government makes even the slightest efforts to safeguard the ownership and control of Canadian resources ... there is the idea that somehow the U.S. has the right to all of these! At the economic summit there seemed to be some movement towards more help to the Third World. Does President Reagan not mean what he said?

N.W.: We've always got to be wary of interpreting peoples' motivations, but having said that, I don't think he (President Reagan) means a word of that. That's speaking very bluntly. Apart from such episodic pieces of rhetoric on such formal occasions he never displays any interest in the Third World, never talks about the issues of justice. The only issue is "Let's get America going again!"

G.V.: What do you mean?

N.W.: Let's get the living standard raised.

G.V.: How?

N.W.: By seeing to it that the wealthy have more money to invest. Maybe as the price, you've got to give an across-the-board tax cut but the motivation is to see to it that the wealthy have more money to invest. Of course you don't do anything to see that they

invest it instead of spending it luxuriously.

G.V.: Let's assume that all your criticism is true, what should be done to combat this evil direction and put something better in its place? Is there a way out?

N.W.: (Laughter) We don't know, Gerry, if there is a way out. I suppose it's not for us to ultimately make those calculations. It's our responsibility to do what we can and God will make something of what we do perhaps in ways that will surprise us!

What we can do is just continue to make the point that part of what it means to

be a Christian is to do what one can to shape the social world. I sometimes call it "world formative Christianity". The church ought to provide a haven for the bewildered of the world.

But at the same time it's got a responsibility as part of its calling in the world to shape the social world. In what direction? The Bible is clear — to shape it in the direction of justice and shalom — a situation in which humanity can be at peace with itself, the world, with God and of course with himself. That's often one of the big problems.

G.V.: Do you think the modern day churches have the commitment, courage and vision to begin doing that kind of thing?

N.W.: My hunch is this, that the reform of the church is one of the central issues and the reform of the church is going to occur from the Third World outwards. I've reluc-

tantly come to the conclusion that the Christian church is at its most authentic when it is oppressed.

That's bewildering and perplexing and difficult to conclude, but I have seen black South Africans and Catholic South Americans who seem to be able to speak more authentically and act more courageously about the Christian gospel than I do in the white, modern West.

G.V.: Is there no inner renewal possible in North America?

N.W.: One works for it and hopes for it and prays for it but you asked me to speculate about likelihood — it's more likely that it's going to come from the oppressed part of the world.

G.V.: If we are sensitive to the meaning of the Christian gospel, Christians are oppressed in North America in the sense that they are being shaped by a way and a view of life that is opposed to the Gospel.

N.W.: That's true. But they don't see themselves as being oppressed so I guess I'm saying renewal often comes from people who perceive themselves as being oppressed. North American Christians don't perceive that. They should, but they don't.

I don't want to say that there are no hopeful impulses in the North American world or the European world. I think there are. There is a broader concern in the evangelical church for issues of social justice than there has been for at least a century.

G.V.: You're not referring to the Moral Majority?

N.W.: No, just a widespread concern for issues of social justice. These are some parts of the Moral Majority

program I agree with. I care about life though I find it really odd that people who are so concerned about abortion are so typically unconcerned with nuclear warfare. People so concerned with nuclear warfare are so unconcerned with abortion.

The strangest, oddest combination. Here we've got two life issues and I want them joined. The Moral Majority is too caught up with nationalism. Although they are being chastened I'm talking more about groups of Christians, small periodicals around these two countries. World formative Christianity is emerging from the evangelical wing ... and catholicism in South America.

G.V.: Do you think our educational institutions can play a formative role in the shaping of our culture?

N.W.: Well, they can, the question is whether they will and dare. I think that an educational system which is really concerned with this has to build bridges. It's the preference of professors to deal with abstract sociology, abstract psychology, abstract anthropology, abstract economics because nobody is going to be on your neck if you deal with those abstractions.

You can talk until you are blue in the face about abstractions — it's not going to change the actions of your students at all, or you've got no right to expect them to change.

Two great things will change what they do: 1) Modelling — living and acting the way you think they should live and act, and 2) giving them concrete reasons for acting in what seem to you the right way. That means talking about the actual issues of warfare and what we ought to be doing about them.

Invitation

You are hereby
cordially invited to attend the
Inaugural ceremony of
Rev. Henry R. De Bolster,
President of Redeemer College

The ceremony
will take place at 2 p.m.

on Saturday, October 31, 1981

at Centenary United Church, Main and James Streets,
Hamilton, Ontario.

Redeemer College

Scheduled to open in September, 1982

Tongue in cheek: The handshake

by Carl D. Tuyl

One of the more mysterious elements in the liturgy of many of our congregations is the presbyterian handshake which the minister receives just before he ascends the pulpit. It is a dramatic moment, visible to all the worshippers. The organ prelude has stopped, a door opens somewhere, the consistory makes its way into the church except for the Elder of Service who ushers the minister to the pulpit and solemnly shakes his hand.

The importance of this liturgical function is fully emphasized by the fact that it is purely the presbyterian prerogative of the ruling elder. I have never received a deacons' handshake, except for once in a Dutch service where in the emergency of the absence of office-bearers the janitor felt called to perform this diaconia.

I do suspect, however, that many elders accept this responsibility without any inquiry into its purpose or meaning. I come to that conclusion on the basis of long personal research, and also because of the many varia-

tions in the verbal expressions which accompany this act.

I have through the years collected a great variety of interpretations of this liturgical component, and I record here the most commonly held explanations:

a. The handshake before the service indicates the consistory's permission for the preacher to preach, and its repetition at the end of the service indicates a consistorial fiat on the sermon.

b. The handshake signifies to the whole congregation that there is peace between the minister and the consistory.

c. The handshake is a modern expression of the apostolic injunction to greet each other with a holy kiss.

d. The handshake indicates the consistory's encouragement to the minister in the task of preaching.

There is yet another interpretation which shows that vestiges of the doctrine of transubstantiation stubbornly persist among Reformed people. This explanation sees the handshake as analogous to the bell in the Mass, and describes its function in terms of the supernatural.

The confusion becomes

even more apparent from the puzzling expressions which have accompanied the handshakes which I received in my ministerial career. I remember one particular elder whose handshake was of the more pressing variety, causing a twist of pain in my knuckles, and who said after he held my hand for too long in a torturing embrace: „t beste hoor." And then there was the presbyter who cut the whole ceremony short with a curt "see you."

"God bless you" is a more common variety, but one elder obviously wanting to give the act more content, accompanied his handshake with a quotation from the Bible: "The time is short." Following the service I inquired into the meaning of this statement and I learned that he did not want to curtail the length of the service, but rather encourage me — as he said — not to waste time with liturgical niceties. Liturgical niceties were, so he told me, the hymns and psalms sung by the congregation. He had little appreciation for these elements of the liturgy, he would much prefer to hear a longer sermon.

It seems to me that the

current variety of interpretations calls for a decisive voice of our synod. This vicissitude simply cannot be allowed. Synod must tackle this important matter. This divisive issue must be settled once and for all. In this hour of our need we look at the esteemed fathers and brethren for help.

Already too much time has been wasted. Already there are voices which promote too simplistic a solution to this problem by stating that every consistory is free to interpret the custom as they please. This simply will not do! What would become of our denomination if in one congregation the one interpretation would receive validity while in some other church the people would hold to totally different opinions.

Or even a more threatening possibility looms at the horizon of our denominational existence as a result of the current indecision: What if the handshake would be practiced in one church, and not in another? Chaos! Whole sections of the church would be forced to secede. After all, if you were in favor of handshaking could you really in good conscience remain a member

of a denomination which would discontinue the practice? Or vice versa?

This is an urgent call for clear, decisive action. We cannot leave this matter to the consistories. The *unansanta* of the church is at stake. Even if we have to have five successive study committees in a row, the matter has to be resolved before we give birth to yet another and even more orthodox Reformed Church.

And let us not have this talk about gifts and talents. As one who has experienced a janitorial handshake I can tell the difference. Nothing compares to a firm, steadfast, presbyterian handshake. I know that all kind of members clamor to be allowed to shake hands. The result of that will be handshakes which would resemble contact with wet sponges. Imagine what that will do to the preaching in the denomination!

Our first need of the hour is a concise synodical statement on the Nature and Authority of the Handshake. We cannot leave this to consistories! As the elder said: "The time is short".

PASTORAL COUNSELING

The blessing of unselfishness

By Rev. Ralph Heynen

During the summer months each year we have the Christian Service Corp at Pine Rest Christian Hospital — a group of young people who give 8 weeks of their time to work with the patients at the Hospital. There are thousands of young people who volunteer in many areas of Christian service. This is a common thing in evangelism, in spreading the gospel, and it's a beautiful expression of Christian faith. Not only young people, but a number of retirees also give a great deal of their time in serving others and helping those with particular needs. A person engaged in unselfish work receives rich dividends for such efforts. There is no finer way to help ourselves than by helping others.

Those who suffer from emotional and nervous difficulties can often find real help in this way. Many of those people who are neurotic are bored and therefore have too much time to think about themselves. They have a tendency to turn inward, they become self-centered, self-seeking and they begin to feel sorry for themselves. Their little aches and discomforts are magnified and their emotional struggles are exaggerated as seen in the narrow horizon of their own lives.

What they need is to look away from themselves and to think of others. The foundation for this unselfish spirit should be cultivated in childhood.

Every baby is basically selfish. He doesn't consider the efforts of his father and mother, he thinks only of his own needs. A child must learn that the world does not exist for him alone, but there are others with needs.

Helping others also gives a feeling of inner strength. Some people find little satisfaction in their daily work. It may not be of a creative nature. But if they put themselves into some worthwhile project during their leisure hours, such as helping someone or leading a boys' club or serving on the board of an organization or institution, well this is a wholesome outlet.

The other Sunday I preached at a church; a lady came up to me afterwards. She said she likes to visit women in the maternity wards, especially those with stillborn or handicapped infants. She had several children of her own and one was handicapped so she felt that she understood these women, possibly better than someone who had never gone through a similar experience.

Our good works are not going to merit our salvation. We don't believe in a religion of good works. The Bible encourages us to do these works, not to earn, but to reveal the saving work of God in our hearts. The works that we do are the fruits of a life that is dedicated to God, a life that has been consecrated to Him. A life without

fruit is barren. Jesus told a parable about a fig tree which was barren. A tree that does not bring forth fruit is useless.

It's a tragedy, but many people are useless in the church today. They drink in the gospel, they accept the truth of God, they say: "I believe my sins are forgiven and I'm going to Heaven." But they don't reach out to others. There is so much human misery in our world. There are pleas for help, for understanding, for consideration, for love. And there is joy in giving the sympathy and the friendship they need — you will receive far more than you can give! There is an inner satisfaction that warms the heart of a generous person.

We all have faults. We are sinful men and women. We have frailties and we need a great deal of understanding. In marriage, too, we must learn to understand each other. There should be kindness, there should be acceptance — but not sentimentality. When you see two young people in love and they express it in a normal way, there's something beautiful about it. But when it becomes a gushy sentimentalism, when they have all kinds of expressions of their love and show it in public, it loses some of its beauty. The Lord requires that we be kind — one to

another. We need this in today's self-seeking world. This is a quality found in Christian's life.

Some show their sympathies in a strange way. People say they feel so bad when they see someone else suffering. They may say that their hearts bleed when they see a handicapped child. We mentioned a few weeks ago that there are certain areas where people don't want handicapped people to live. They don't like to be reminded of suffering. They are not willing to do anything to lift the load of others or to help them. Others limit their compassions to merely doing something like sending a gift, or flowers or a hot dish. We ought to do these things. In a poem by Lowell, he talks about a vision and he says that the gift without the giver is bare. "Who gives himself with his aims feeds three — himself, his hungry neighbor, and Me!" He's doing it to the Lord!

Thought for the week: From the words of St. Francis of Assisi: O, divine Master, grant that I may not so much seek to be consoled as to console. To be understood as to understand, to be loved as to love. For it is in giving that we receive and it is in pardoning that we are pardoned, it's in dying that we are born to eternal life.

History

Huguenots were scattered because of oppression

Editor's Note: The Reformed witness is returning to its French roots once again through the establishment of a ministry among French-language people in Montreal and the creation of a seminary in Quebec City. To place this move in its historical perspective, we provide this article on Calvinist history — specifically the plight of the Huguenots, about 300 years ago. The Reformed voice is returning to minister to the French — both those in France as well as in Quebec.

by John Martens

Mr. Martens is a freelance writer and historian living in Listowel, ON.

The French followers of John Calvin, known as the Huguenots, entered upon a road of unparalleled suffering during the 1680s.

The early Protestants suffered much at the hands of their Roman Catholic persecutors. The story of the Huguenots, who perhaps suffered more than any other segment of contemporary Protestantism, is not meant to rekindle religious passions or antagonisms. To the contrary, it is intended to portray the greatness and strength of a Christian faith that could inspire people like the Huguenots to stand up for their convictions in times of peace, but also in periods of unbearable persecution.

The Huguenots did not have a monopoly on suffering and persecution in those fearful years of the 16th and 17th centuries.

The Netherlands experienced almost equally fierce persecutions and history speaks of executions and torture of what we will conveniently call "protestants," from Spain to Poland.

Only the Scandinavian countries seemed to have escaped persecution of Protestant people. Its rulers, mostly politically motivated, embraced Lutheranism without the bloody upheavals, wherever protestantism rose among the people.

It is only out of a sense of wonder that we want to dwell a little longer on the Huguenots of France.

Who were the Huguenots, actually? What does their name mean? With the name Huguenots, we indicate those French Christians who had been strongly influenced by Calvin's teachings and by those of the other Genevan Reformers to renounce their Catholicism. Thus, we do well to keep in mind that the Huguenots were Calvinists.

Of course they could also be called French Protestants. However, everybody knows that all Protestants are not, and were not, spiritual descendants of Calvin.

Even before Calvinism could spread in France, followers of Luther had been burned at the stake on several occasions in Paris and elsewhere, often after hideous and barbaric torture. It seems only fitting to mention these early French

Lutherans, many of whom withstood the fury of their tormentors and persecutors until death.

It is very ironic, indeed, that the Huguenots attained a position equal to that of their fellow countrymen because of the spread of the humanistic ideas of "Liberty, Equality and Fraternity" during the French Revolution.

It is often said that the Catholic minority in Protestant countries like Holland were equally subject to persecution. We must admit that discrimination against Dutch Catholics was indeed a fact of life. One will seek in vain, however, in the history books for tales of large-scale persecution and cruel extermination of religious minorities in Holland or Germany or Switzerland like they occurred in France and Spain. But in all fairness, we must admit to varying degrees of discrimination in Protestant lands in the 17th and 18th centuries, especially when it seemed as if the hard-won gains of religious tolerance and freedom were in danger.

Today, we are a long way from those days of blood and terror in Old Europe, when a new outlook on Scripture and religion manifested itself in ever-widening circles. We are able to take our distance and let feelings of wonderment and pity, but also, admiration and respect prevail over feelings of hate and outrage.

Astonishing growth

The name "Huguenots" was first given to them in the middle of the 16th century. It seems to be a French form of the German word "Eldgenossen," meaning "those who have bound themselves by oath." While we saw Lutheranism playing a role in the beginning of the Reformation in France, Calvinism soon became the prevailing exponent of the religious dissent and aversion towards a corrupt and decayed Christianity as represented by Roman Catholicism and the papacy.

I will only mention a few highlights in the astonishing growth of Protestant Calvinism in France during the 16th century. In 1555, the Huguenot church of Paris was founded despite the fact that only eight years earlier — in 1547 — a special tribunal was created for the suppression of heretics. This "court of justice" bore the ominous name of "Chambre Ardente" or "Fiery Court."

Another highlight was the first synod, held by the French

Reformed Church in 1559, again in Paris, and following this last event we are witness to an impetuous growth of French Calvinism. At the Synod of Paris in 1559, only fifteen churches were represented; two years later, the number of French Reformed Churches was an astonishing 2,150.

It is impossible and space forbids to tell in detail or even in general terms, about the organizational development or the theological drift and direction of the French Calvinist Church. But with their increase in numbers, needless to say, the Huguenots became an immense political force.

Around the middle of the 16th century their most famous leader was the nobleman Gaspard De Coligny. He had been present at Orleans in 1562 where a manifesto was signed by the Protestant leaders in which it was stated, that "as loyal subjects they were driven to take up arms for liberty of conscience on behalf of the persecuted saints." This was due to the fact that, frequently, Huguenots who had assembled for worship had been ambushed and massacred by the troops of the Catholic party.

With the signing of the Orleans manifesto, the Huguenot Wars began. Ten were waged between the two opposing sides. Finally, in 1589, a measure of freedom was accorded to the Huguenots by the Edict of Nantes, after more than three decades of intermittent warfare, during which time it seemed as if France would become a Protestant nation. Never had this possibility been closer than in 1572 when the future King of France, Henry IV, whose mother — the Queen of Navarre — was a staunch Calvinist, was to marry Margaret, the sister of Charles IX of France.

In this year, however, a calamity befell French Protestantism, from which it never completely recovered. King, court and Catholic Church conspired to deal the French Reformed Church a mortal blow and on the night of August 24, 1572, 40,000 Protestants were murdered in Paris and in the province during the infamous St. Bartholomew massacre. Gaspard de Coligny, in Paris at the time, was one of the victims. It will interest us to know that William the Silent of Holland was married to Gaspard's daughter, Louise de Coligny.

Although a desperate struggle followed, eventually leading to the Edict of Nantes (1598), a precedent had been set by the kings of France. A precedent to do away with religious dissenters by unscrupulous and overwhelming force, shunning all moral restraints and statesmanlike considerations. The kings of France felt powerful; the land

they ruled was a rich country, having a population almost as large as the rest of Europe combined (excluding Russia). They felt contemptuous of the Protestant European powers, to their own chagrin, as later events would prove.

Despite the Edict of Nantes, the position of the Huguenots steadily eroded.

Henry of Navarre, the son of the Protestant Queen and the man on whom the French Calvinists had pinned all their hopes, became King of France in 1589, but not before converting to Catholicism to placate the powerful "Holy League," representing the Catholic forces in France.

Thus was also averted a feared renewal of the internal Huguenot Wars. To Henry of Navarre are attributed the words: "Paris vaut bien une messe" (Paris is surely worth a mass). His religious convictions were apparently not the strongest.

Edict revoked

In 1645, Louis XIV became king. During his reign, in 1685, the Edict of Nantes was revoked as if to emphasize the declining power and influence of the Huguenots, even though their number was as large as ever. Measures were taken earlier to compel the Huguenots to accept what was called "the King's religion." Forcible conviction of thousands of Protestants was effected by compelling large Huguenot communities like those at Nimes and at Montauban, to abjure their Calvinist creed, en masse.

Quartering of troops or dragoons in Huguenot villages and households was another means of bringing Protestants in line. This system of "dragonnades" was devised as early as 1681. History books telling about the persecutions of French Protestants leave no doubt about the fact that the Roman Catholic clergy played a major role in the religious repressions.

It was the clergy who consistently urged for the full and rigorous implementation of the official repressive measures against the Huguenots. Perhaps this was to be expected as the very essence and even survival of Roman Catholic-

ism was at stake. And it was remembered with trepidation how close France had been to becoming a nation ruled by a Protestant king. But the bloody events of the 1572 Bartholomew massacre averted such a prospect, in the nick of time. Therefore, the clergy insisted upon application of the laws against the Huguenots in all their severity.

Many of the people sided with the clergy but a considerable number felt some pity towards the suffering Huguenots, whose only fault seemed to be their evangelical principles and objective mind.

As time went by, pity for the plight of the Huguenots increased. Many failed to see the need to exterminate fellow citizens with different religious ideas. But, sad to say, the sympathy in France itself for the Huguenots did not grow as a consequence of a more Christian attitude of the Roman Catholic Church, but as a result of the influence of humanistic thinkers whose ideas paved the way for Enlightenment and Revolution.

It would not be difficult to cite many examples of the indignities and injuries inflicted upon the Calvinist Huguenots of France. We will not do so, but only refer to one practice which the Great Louis' soldiers indulged in during their rampages through the Calvinist regions and towns. It is a classic example of the cruelty of the Huguenot repression and one which has found a place in world literature as a reminder of the barbaric behaviour of a cruel king, a hardened, unfeeling soldiery and a so-called "Christian clergy." We refer to what Victor Hugo, a famous 19th century French author, tells us in his renowned novel, "Les Misérables."

Hugo wrote about the fate of Huguenot nursing mothers and their infants. During the reign of Louis XIV, these women were bound to posts, naked to the waist, while their children were held in front of them. Their breasts swelled with milk and their hearts with grief and anguish while their little ones cried out to be fed. Only at the price of recanting their faith would they be allowed to feed their children. Their only choice was between the death

Continued on page 8



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Huguenots were scattered ...Continued

of their children or that of their conscience.

No wonder such suffering increasingly evoked sympathy.

As a result of these and other repressive measures, it was then that Louis XIV, the self-styled "Roi soleil" declared that "the best of the larger part of our subjects, who formerly held the so-called Reformed religion have embraced the Catholic religion and therefore the Edict of Nantes has become unnecessary" and proceeded to revoke the said Edict.

The Revocation of the Edict of Nantes was an enormous political and religious blunder on the side of France. Tens of thousands of Huguenots left their fatherland for more tolerant countries. They emigrated to countries nearby, to Holland, England or Prussia (Brandenburg) enriching the economics of their adopted new homelands with their skills or capital. In Holland, almost 100,000 of them found a safe haven, swelling the country's population by almost 5 percent. Which country today would want to take in that many refugees on short notice?

The descendants of Holland's Huguenot colony can be found in the most remote corners of the land, in many cases still proudly bearing their purely French names.

Other names have become somewhat modified in their Dutch surroundings. Blanchard became "Biansjaar" and Dubois became "Duba." The skillful hands of a barber named Duba regularly cut my hair. Like his refugee forebears, Duba was a faithful member of the Reformed Church and a man who always had time for a chat in his barber shop; a cheerful disposition was his hallmark and his nature retained something of the imprint of sunny France. Situated beside Duba's barbershop was the bakeshop of Quarre, another Reformed son of France and his French-style bread enjoyed a great reputation.

Other Huguenots sought refuge overseas. Numbers of them settled in South Carolina, U.S.A., while in 1688, some 200 Huguenot families settled in the Paarl district in South Africa. In this last country, French names are very common. Who does not know the names of the Boer generals Cronje or Botha, while many other citizens bear old Huguenot names like Villiers, du Toit or le Roux?

In a few years, France lost almost 500,000 of her best citizens. What was more, it caused strong opposition by the other European powers to French imperialistic designs and tended to unite Protestant nations

like England, Holland and Brandenburg. The alarm in Protestant England paved the way for the accession of William of Orange, stadtholder of Holland, to the English throne. He had already proven to be a great obstacle to the French king's dream of creating a greater France.

Louis failed to subdue the Dutch Republic, first in 1672 and later during the war of the Spanish Succession (1701-1713). The stubborn resistance of the Protestant powers of Western Europe assured the survival of Protestantism in that part of the world, while slowly England began to outshine France as the world power of the future.

Not all Huguenots had left France and those that remained behind continued to suffer for their faith. The King and the Roman Catholic Church were determined not to rest until all remnants of what was contemptuously called "the Reformed religion," were stamped out. In the Cevennes, an ancient stronghold of Calvinism, the Protestants resisted the French military expeditions for three full years before being annihilated.

Large-scale persecutions of Protestants, of Calvinists, were not a phenomenon only of those early times when a Luther or a Calvin first appeared before the footlights of history. In France, the struggle against the Reformation lasted for more than two centuries and is eloquent proof of the tenacity of the convictions of the French Huguenots and of the deep roots which Calvinism had grown in the soil of France.

The struggle in the Cevennes is known as the "War of the Camisards." Pitiful was the plight of the French Calvinists during this cruel and bloody war and, sad to say, our 18th century French brothers in the faith, were eventually wiped out.

Of course they could not gather in church buildings or sanctuaries, as they were wont to do in better times. They came together in secluded ravines and lonely valleys to worship in the open air and their church was known as the "eglise du desert" (Church in the desert).

And yet, despite the official policy of resorting to massacre and destruction, Protestantism was not wholly wiped out in the Cevennes region.

Despite the fact that in the Hautes-Cevennes alone, 466 villages were destroyed and most of the population put to the sword during the Camisard War, new persecutions were instigated in 1745-1754. Enough Protestants apparently remained to fill the King and the Roman Catholic Church with renewed alarm. History books speak of exceptional violence and terrible suffering

inflicted upon the remaining Protestants, as if the violence and suffering of earlier persecutions had not been enough. Yet, despite all this, Protestantism is still alive and well in the Cevennes of Southern France.

In Paris, an Historical Society for the Study of French Protestantism exists. In its archives rest a meticulous description of a Calvinist service in the open air, such as were held for the people of the "Church in the desert." The report is written by a Swiss preacher, travelling in Languedoc in the south of France in 1773. Near Nimes, in a remote ravine, 13,000 people gathered on this occasion.

This enormous number of Calvinist faithful, together celebrated Holy Supper and the whole service was conducted in reverent silence while strict order prevailed among the multitudes.

But even in the most desolate places, the Calvinist worshippers were not safe. Informers and traitors were always willing to report suspicious activities to the authorities. In every village and town lurked a head spy, mostly a member of the clergy. Even among relatives and fellow-Protestants, spies and informers were to be found if the price and remuneration were right.

When it was discovered that a young couple had been married in a service of the "Church in the desert," the young man landed in jail and his bride in a cloister. Children were torn away from Protestant parents to be brought up in monasteries. The death penalty awaited preachers and Protestant ministers and anyone assisting them or having knowledge of such help and keeping quiet, lost all his possessions.

If a woman, her hair was shorn and she was imprisoned.

Men, surreptitiously assisting fugitive preachers, were sent to the galleys where many ended their days after a miserable existence.

Such was the price the Huguenots of France paid for their steadfastness and truthfulness to the Gospel of Jesus.

In 1787, the rights of the Huguenots were partially restored. Again, so the historical record shows, the Roman Catholic clergy put up a fierce resistance. But the Huguenots had gained some powerful friends in France. One of those was the Marquis de Lafayette — well-known figure in the American struggle for independence from British colonial rule.

He interceded on their behalf and, thanks to him and other advocates of liberty, the Huguenots could breathe more easily. In 1789, the year of the French Revolution, they became full-fledged citizens

and gained admission to all offices and occupations.

Once more in the year 1815, after the defeat of Napoleon in the battle of Waterloo, repressive Roman Catholicism flexed its muscles during the days of the "white terror."

Once more, an age-old hatred manifested itself against the Protestants and, as before, many fled France for more tolerant climes.

The measure of suffering of the Huguenots was full and popular sentiment just did not tolerate any more cruelties against fellow-Frenchmen.

Today there are not very many Protestants living in France; not nearly as many as in the days when they were hounded and chased about.

The French Revolution is said "to have eaten its own children." It is good to remember this, especially now when the 300th anniversary of the revocation of the Edict of Nantes draws near.

And if in our hearts we still protest the treatment of the French Huguenots, we should lay the blame where it belongs and do not conveniently saddle a French Revolution with unwarranted guilt. It did not specialize in the killing and persecution of Huguenots.

The Huguenots themselves probably would have agreed, for they were the ones bearing the brunt of the persecution and ostracization during the previous centuries. Attitudes fortunately have changed on the part of the Roman Catholic Church. But the verdict of history goes against this church in the case of the Huguenots.

The excesses of the persecutions and massacres wreaked upon the Protestants of France were so severe, they even revolted Catholic kings like Charles II of England and James II of Scotland, who both offered the Huguenot refugees material aid, while the Catholics of Holland joined Protestants and Jews in raising funds for Huguenot relief. And it is better to conclude this story of the Huguenots on this cheerful note, although we still weep for them.

And the winds, blowing as before through the ravines of the south of France, where once the "Church in the desert" gathered, will never yield their secrets; across the ages, we can only imagine the wind to have borne the French Psalms of Bourgeois and Maître Pierre from one end of the field of assembly to the other, up the slopes of the ravines into the presence of the Lord Himself.

And mightily must have sounded the words, "Let the valleys rise to meet Him" as they are found in Hymn 406 — attributed to Louis Bourgeois — of the Psalter Hymnal of the Christian Reformed Church.



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Let there be a celebration



Student council president Les Vuyk and vice president Jo-Ann Vaneck raise the 25th anniversary flag at Hamilton District Christian High.

by Harry A. de Vries
C.C. staff

Hamilton District Christian High School is celebrating its 25th anniversary this year, all year long. Special events have been planned at the Hamilton, ON school throughout the year to commemorate the event, with a special homecoming weekend in March.

School started this year on September 8 with a kick-off for students, staff, parents, and invited guests in order to set the tone of the celebration, one of happiness in what the school society has accomplished over the years and of gratitude to the Lord for his blessings on the educational

endeavour.

Just before the general assembly, students warmed up with the anniversary song composed by anniversary committee member Hank Nienhuis. Sung to the tune of "Far and Near the Fields Are Teeming" the words of the refrain are the following: "Let there be a celebration / By the children of the Lord. / God at work in education / With his Spirit and his Word." It is not part of school memory work, but it will no doubt be fixed in the minds of students and staff by the end of the year, and will serve as the single item that will keep the anniversary theme alive between planned events.

The assembly had been planned as an outside activity around the flagpole. Rain prevented that. Instead Mr. Kersten presented the 25th anniversary flag to student council president Les Vuyk who in turn saw to it that it was

Arend Kersten, Canadian representative for RACOM (fund-raising organization for the Back to God Hour) and 1964 graduate of HDCH, conducted the assembly. He mentioned that now, in retrospect, he for one, could testify to the "dramatic impact that the Christ-centered curriculum and the dedicated Christian teachers of HDCH had in molding me and preparing me for a life of service to Christ."

He noted that "HDCH came about as a direct result of God fearing men and women who confessed that all of life is religious."

The anniversary committee, made up of Mr. Kersten, 1964 graduate; Hank Nienhuis, teacher; Cor Vander Kruk, board member; and Dorothy Strooboscher, 1960 graduate, "tried to adopt a program of events that will bring glory to God and cause man to celebrate."

Close to one hundred guests attended the kickoff. Among them were local politicians. Conservative MP Jeff Scott brought greetings from Ottawa and Liberal MPP Eric Cunningham noted that "value-oriented education" such as is found at Christian High may soon receive provincial government support because of the increased demand for it. Hamilton Counsellor Jim MacDonald commented that the school had been "a credit to the community over the years" and he complimented the school on its "clean-looking student body."

The assembly had been planned as an outside activity around the flagpole. Rain prevented that. Instead Mr. Kersten presented the 25th anniversary flag to student council president Les Vuyk who in turn saw to it that it was

promptly hoisted up the flagpole in the rain.

The history of HDCH is not unlike that of most Christian schools that started at that time: dedicated parents, hard-working committees, colourful staff members and student pranksters, school marathons and sports competitions. One past principal, Rev. Van Dyk

former students, teachers, school society members, and board members to provide her with specifics of memorable events and incidents along the way in the way of old year books, newsletters, written accounts, and those old snapshots in dusty albums that may be tucked away in cupboards. Photos are especially welcome

Growth of HDCH

1956	grade 9	Calvin Christian School
1957	grade 10	Calvin Christian School
1958	grade 11	Immanuel Christian Reformed Church
1959/1960	grade 12	Mount Hamilton Christian Reformed Church
1961		First Hamilton Christian Reformed Church
1962 (May)		Hamilton Christian High School
1968		Gym and three classrooms added
1977		Four portables added
1980		Smithville Christian High School started, taking about 100 students
1981		Student body: 275 students Staff: 19 teachers (full time and part-time), 1 principal

in view of the fact that during the March Homecoming they will be needed for a pictorial display. Pictures and other memorabilia will, of course, be returned.

There have been two successful alumni get-togethers in the past to give old school buddies a chance to re-acquaint. The March Home-

Hamilton District Christian High 25th Anniversary Celebration Schedule

Sept. 8	Opening Day Ceremonies: Raising of the anniversary flag, new theme song, dignitaries conveyed greetings.
Oct.	Balloonfest: Launching of helium-filled balloons by HDCH students. Prize to be awarded to person whose balloon goes the furthest.
Sept.-Jan.	Compilation of the 25th Anniversary booklet. Contributions are requested.
Feb.	Membership dinner
Mar. 12, 13, 14	Homecoming weekend. Friday: Meal and program; Saturday: Open House, photo display, alumni get together. 25th Anniversary program. Sunday: 2:30 p.m. Worship service in the new Hamilton Convention Centre.
Apr.	Relay race from Hamilton to Smithville between both schools.

LET THERE BE A CELEBRATION



H.D.C.H. HAS A BIRTHDAY!

On September 1, 1981, Hamilton District Christian High School became 25 years old, and that month began a year of celebration and thanksgiving. Together we will celebrate the Lord's goodness in allowing for growth and maturity. A committee has been formed and already they are hard at work organizing the planned events. However, they need YOU and all those who have been involved with the birth and growth of H.D.C.H. Are you a former board member, teacher or student? The committee wants to know WHO you are and WHERE you are. They want to hear from ALL of you and especially those of you who experienced the birth pains of the first six years, 1956-1962. Please take just a few moments to fill in the information below and mail it to the committee secretary.

NAME: _____

ADDRESS: _____

How were you associated with H.D.C.H.:

Year(s) of your association:

Please mail to the anniversary committee secretary:

MRS. DOROTHY STROOBOSCHER (Van Marrum)
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Christian Elementary School. It now has a staff of 20 including a part-time librarian, a fulltime art teacher and a school band — something unthinkable in the early years. And now, a year after one third of the student body left to attend the new Smithville Christian High, the student body numbers 275.

Librarian Tina Boks is working on an anniversary booklet that will record the development of the school and document its history.

But she needs the help of

coming will also allow time for that. With the difficulty of keeping track of the whereabouts of former students, however, the onus is on them to get in contact with the school for further information, and to see to it that they attend and make it a success. They may contact: Mrs. Tina Boks, 102 Lynbrook Dr., Hamilton, ON L9C 2K8 (tel: 416-387-1509) for the anniversary booklet or for other information; Mrs. Dorothy Strooboscher (van Marrum), R.R. #1, Smithville, ON L0R 2A0 (tel: 416-957-2284).



AACS 25th Anniversary celebrations THE FLAME STILL BURNS

A series of articles about the history and significance of the AACs at its 25th anniversary, with research on the early years by C. C. Vanderiet.

by Bert Witvoet

The second phase in the history of the AACs lies between the founding years, 1955-1959, and the opening of the Institute for Christian Studies in 1967. This period of time is characterized by a steady growth in membership to nearly 2,000, the beginning of educational activities and publications, as well as the incorporation of the ARSS under the new name AACs with a new constitution. The early years of trench-digging evolved into years of basement building.

We call these years the Conference years because the student conferences begun on September 1, 2, and 3, 1959, at Unionville, ON, stood out as the most visible part of the work of the organization. Another reason for their prominence is perhaps the fact that they most closely approximated the goal that the association had held from the beginning: a Calvinistic university.

Anyone who has ever attended one of these conferences will remember the very special place that they took in the life of many undergraduates, post-graduates, teachers, ministers and candlestick makers. The place was a farm converted into a conference centre. The dining hall was a former stable and the lecture hall a hayloft. Tents were allowed to be pitched where formerly the manure pile stood but a lucky few could sleep in the dormitory where pigs and chickens used to lay their weary heads and eggs.

The very special guests, like Professor Runner or Dr. H. Van Riessen could sleep in the manor house where Mrs. Madson and her family made their home. That was a delightful place with none of the farm odors and dirt in evidence to bring to earth the spinning heads of hundreds of eager visionaries.

Students lapped up the diet of Reformed principles à la Vollenhoven and Dooyeweerd. Serious discussions took place where words like sphere-sov-

erignty, antithesis, dualism, humanism, synthesis and ground-motif were tossed around like a certain substance that used to be collected in the stables and loaded onto a spreader. The future of Canada and the United States looked more promising every year after one of these conferences had been held again in Unionville. These countries would never be short of fertilizer again.

Seriously though, the conferences were of great blessing to all those who attended, even if some of the lectures were too technical and difficult (Unionville reached its pinnacle of incomprehensibility in Vander Hoeven's lectures on phenomenology — the confusion that resulted from them was phenomenal). But what was of great importance was that the students caught a glimpse of what scripturally directed learning was or could be. It was a time of excitement and enthusiasm.

Lecture tours

From these conferences flowed other benefits. There were the lecture tours during the years 1959-1964. Scholars from The Netherlands, like Professors H. Van Riessen and S.U. Zuidema, would travel throughout Canada and the United States during the month of September.

From 1962, annual conferences were held in Western Canada as well as in the United States. And in 1964 teachers conferences were be-

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Barnyard memories from Unionville

gun in cooperation with the Ontario Alliance of Christian Schools. The lectures of the study conferences were bundled and published in book form as *Christian Perspectives*. Moreover, brochures, pamphlets, study outlines, newsletters and other literature were issued to promote Reformed scholarly thinking.

In spite of the organization's adherence to anti-revolutionary principles in matters

of state, some revolutionary changes took place with the adoption of a new constitution. Upon the advice, especially of Western Canada, the association disbanded and formed a new corporation with a new constitution and an Educational Creed. There is too much here to write about. Some of it is utterly boring. Would you really care to follow all the minutes of every committee meeting and board meeting

that struggled with the legal terminologies of a constitutional document?

What I will do in next week's installment, however, is talk about the Educational Creed and how it led to discussions — some misunderstandings and disagreements — but how it has stood the test of time, which to be honest is only 15 years, a mere drop in the historical pall of Christianity.



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King's convocation launches year of world hunger focus

by Wilma Binnema
Vander Schaaf
C.C. Edmonton Editor

The King's College third annual convocation at the beginning of its third school year, was held in Edmonton on Wednesday, September 2. Second Christian Reformed Church, only a few blocks away from the relocated King's campus, in the downtown core, was filled to capacity for this celebrative occasion.

A string quartet played the processional, "Rondo" from a suite by Henry Purcell. The processional led by Marshall,

Mr. Gerry Ebbers was concluded by the King's students. After a brief word of welcome by Mr. Ebbers, who is Director of Student Affairs, Dr. J.J.K. Kloppers, organist and Associate Professor of Music, accompanied the singing of "Great Is Thy Faithfulness."

Rev. Tom Oosterhuis, chairman of the Senate, spoke the invocation and introduced the new faculty members.

A litany to verbalize the dedication of the new facilities, was led by Dr. W.H. Vanden Born, chairman of the Board of Governors. This was followed by a musical selection performed by the string

quartet.

The convocation address was given by Mr. David S. McKenzie, executive director of the Christian organization "Food for the Hungry". Mr. Ebbers introduced the speaker and explained the reason for choosing the topic of world hunger for this address. College students at King's have been encouraged to look at social issues and to become involved in activities related to alleviating problems in society. Often issues and problems become so overwhelming that we are paralyzed by the magnitude of it all. For this reason the College had decided to focus on one issue a year. The issue of world hunger was chosen for this year and will be the topic of some special events, speakers and projects.

The speaker, Mr. McKenzie, gave a thorough, if not almost formidable analysis of the problem of world hunger. He began by making the connection between world hunger and the absence or lack of justice. He quoted from Amos: "Let justice roll down like a river." "Justice", he said, "has four components." The first component is the right to life-goods. Food, clothing, shelter and creative, worthwhile work, are life goods. Mr. McKenzie referred again to Amos and the three or four crimes of Israel; that the denial of life goods to the poor, widowed and orphaned was rampant and the acquisition of wealth was a major preoccupation of the already rich and powerful.

The second component of justice is dignity and the value of personhood. Everyone ought to be able to contribute his or her unique gift to the whole of humanity. No one is expendable.

Justice can really only be fully realized if also the third component is present. This is

the ability and freedom for people to "shake their own destiny"; to have the political freedom to self-determination and participation in decision making. As Mr. McKenzie put it: "A redistribution of goods without the redistribution of power is called paternalism." Redistribution of power needs to take place in order for all people to develop themselves and society as a whole.

The final component of justice mentioned by Mr. McKenzie is based on our interdependence as human beings. Or to put it differently, the need to have solidarity with others all over the world. Our world citizenship gives us duties as well as rights. It gives us the duty to promote rights for others. As Christians we need to respond in prayer and action.

Based on Isaiah 58, Mr. McKenzie said, we need to show mercy, do justice and make changes in our own lifestyle. This means working for changes in laws and regulations that hurt the oppressed. This means living more simply, not only in solidarity, but also because "comfort can dull our sense of urgency for needed change".

To focus on food for a moment, Mr. McKenzie emphasized that to look at food as a right for all people gives us a good perspective. Food is not just an urgent need, and not a speculative commodity. To see it as a right of all human creatures implies an obligation and duty to fellow creatures to make sure that this right is enforced.

Mr. McKenzie maintained that the poor can feed themselves if allowed. Presently, poor South Asian countries were at one time food self-sufficient. Some root causes of the present hunger crisis are related to the economic order, power limited to a certain

elite, and institutional corruption. The proper redistribution of power would ensure that the hungry can be empowered to feed themselves. Personal worth would not then be equated with position and possession. In dealing with the hungry, Mr. McKenzie stressed the importance of a reciprocal relationship. Rather than, "giving" what we think they need, we should begin by asking what they need, and then listen.

Aside from the economic order and corruption, many of the aid organizations, churches and individuals, perhaps unintentionally, support cruel dictatorships, corrupt governments, and power-hungry corporations. Some groups and churches, however, have supported groups who are struggling to equalize power, to help their people to feed themselves, and to begin a process of self-determination. These groups ought to be supported.

Mr. McKenzie covered a lot of ground in a relatively short time. He managed to be both informational and inspirational. In conclusion he appealed to our sense of Christian love to change our attitudes and our lifestyles.

The audience responded by singing, "This is My Father's World".

Dr. Sidney DeWaal gave a brief president's message to remind us of the true motive for being part of such an endeavour as The King's College. What will ultimately last is not The King's College, but the Kingdom.

After the conclusion of the doxology and the recessional, the friends, supporters, and parents, were welcomed to an open house at the new location of the college campus. Evidence of growth and the potential for growth were the causes for many exclamations as the new facility was toured. The third year of operation of The King's College begins in a spirit of thankfulness and hope.

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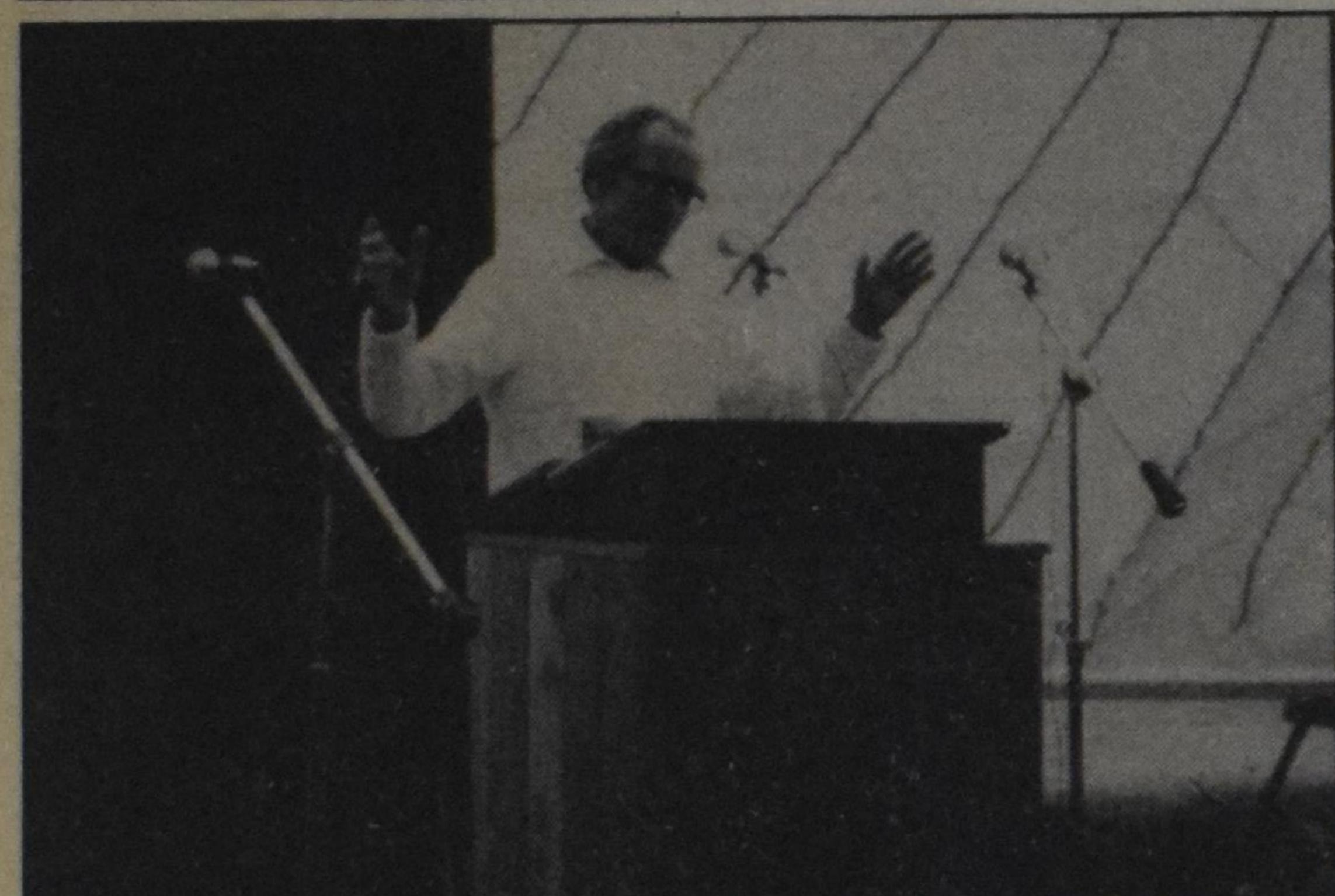
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Northern B.C. family conference rediscovers the covenant



Rev. A. Kuyvenhoven

by Wilma Binnema
Vander Schaaf
Edmonton Editor

Pine Crest Resort in the Bulkley River Valley in B.C. was the gathering point for many campers and visitors for a family conference. The conference sponsored by the Skeena and Bulkley Valley AACs Chapters, attracted many young people as well as families and elderly people.

The topic was "Covenant living". The speaker, Rev. Andrew Kuyvenhoven, editor of the Banner, addressed this topic from historical-biblical and New Testament perspective.

An expected annual event during the long weekend in August, this conference was one of the best attended in the history of the Bulkley Valley Family Conference. One hundred campers registered, and 500 people attended the pancake breakfast on Monday morning. Sunday evening's lecture boasted around 450 adults with a smattering of children. Activities for children were scheduled during the lectures in addition to a special children's program on Sunday afternoon.

Weather conditions were from fair to good. Very good compared to several previous conferences. A sports event had to be cancelled but the wiener roasts planned for Saturday and Sunday evenings went ahead as planned.

The lectures began on Saturday evening and all took place under a huge, pale green, cargo parachute. Each session began with singing led by an enthusiastic group of singers and one guitar.

Those attending and organ-

izing the family conference here, 15 kilometers west of Houston, now in its tenth year, hail from Terrace (Skeena Valley), Smithers, Telkwa and Houston, and this year included 14 people from Prince George as well. (The conference proved to be a good distribution point for the otherwise undeliverable C.C.'s).

It was exciting to be there, not only because the Bulkley Valley is so beautiful, but also because the interest in getting together at a family conference to learn and worship and fellowship together has not waned. The presence of a great proportion of young people who came willing to share of their talents was indeed a treat.

Covenant living

Rev. Kuyvenhoven confessed that he enjoys educating and proceeded to teach us truths about the covenant in an organized fashion. The context of the covenant of grace is provided in the Bible itself, which according to Rev. Kuyvenhoven is chiefly a book about the relationship between God and His people. It is the idea of covenant that keeps the whole Bible together.

Historically, God began the covenant of grace with Abraham. In Genesis, 1 through 11, we read of God's relationship with all His creatures and with the world He created. Particularly His covenant as He verbalized it to Noah, after the flood, represents God's faithful upholding of what He created. However, according to Rev. Kuyvenhoven's explanations, most of the Bible, from Genesis 12 to the resurrection of Jesus, is the story of God's covenant with His

people: Israel. Although, of course God is God of the whole world, the Bible portrays this particular covenant history.

God's dealings with us begin with a call, and Abraham's calling is the significant historical beginning of the covenant in the Bible: the covenant of grace. There is only one covenant. The word of God in Genesis 1-11 is crucial to the people of God and to the whole world in the age of the new covenant. The one covenant: the covenant of grace goes through two dispensations. The new fulfills or builds on the old. The old is not discarded in favour of a new.

In the historical dealings of God and His people we learn a few things about covenant living. One is that God identifies with His people. During Old Testament times a person's or nation's relationship toward God depended on their relationship to the children of Abraham or the Israelites. Examples are: Rahab, who saved the spies in Jericho, and the Amelakites who were destroyed because they sought to destroy the Israelites. That is why Abraham seems to be so important. In fact, Muslims, Jews and Christians all claim to be children of Abraham.

Who really are the children of Abraham? We know from the New Testament that the blessings of Abraham no longer follow bloodlines. Abraham is now the father of believers. Today a person's relationship to God is determined by his relationship to Jesus Christ. This is the new dispensation.

As mentioned before, the covenant began with Abraham, in the historical sense (it was always there). This covenant, as initiated by God, will be consummated when the marriage of Christ and His church takes place and God will dwell with His people. The new covenant already signifies the completion or fulfillment of the old by the blood of Christ. The old covenant of blood now becomes the

covenant of the Spirit. The characteristics of this new covenant as instituted and symbolized by the wine at the Last Supper, are indeed liberating. These are the forgiveness of sin, and the renewal by the Spirit of God. The forgiveness of sin came about because of Christ's sacrifice, and the Spirit of God was sent to work in us a new obedience. This was already clearly promised in Jeremiah 31:31-34, "I will write my law upon their hearts," and "they shall all know me from the least of them to the greatest."

Therefore it is now a sin to refuse to recognize the greatest gift of grace and to live by the old covenant of Sinai. The Spirit was received not by works, but by believing the gospel of the new covenant. (Gal. 3:1-5).

The practical implications of new covenant living are far reaching and deep as well. Our identification as Christians living in the new covenant is not to be with ethnic, cultural, historical, and national roots if this is an obstacle to our unity in Christ and in new covenant living as Christians of a fantastic variety of cultures, and histories. Our spirituality is not to be stifled, or hidden by cultural (not scriptural) traditions. Our roots are, to a greater extent, with the history of Abraham than with that of our Anglo-Saxon fore-

fathers.
Faithfulness

Sunday morning's moving sermon of the way the God provided for Abraham's sacrifice, which for all he knew might have been Isaac, provided us with an insight into the boundless faithfulness of God; a deep and wonderful heritage indeed. It is this God who remains faithful, and who provides the sacrifice Himself, who is and remains the same, who is still our God today in this new age. To receive the grace and spirit of God fully and to receive the renewing power of Jesus Christ and bring it to a burdened world; this is new covenant living.

This is not material for a dry lecture (something I feel Rev. Kuyvenhoven would be unable to deliver anyway) but rather a topic which inspires deep feeling and gives a sense of empowerment to the liberated Christian who wishes to live by the spirit and in the knowledge of the forgiveness of sin.

Rev. Kuyvenhoven concluded his talks with a bit of regional advice; meaning that from the conversations he had with Bulkley and Skeena Valley residents, he wished to make a few suggestions as to how new covenant living could be practically implemented. All done with a great sense of humour and with feeling.

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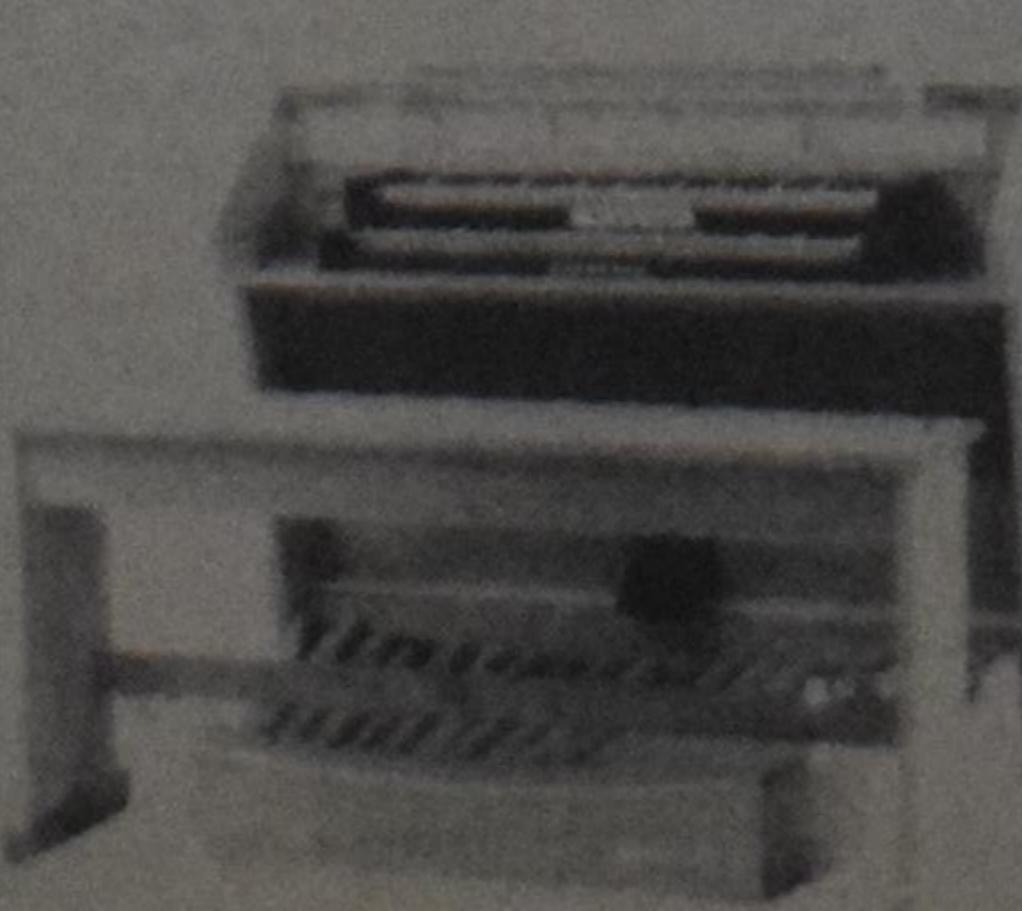


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Pentecost in Kuwait

Greetings in the name of the Lord whom we all love and serve!

This afternoon I attended a funeral service in our church for a saintly old mother, a member of the Arabic speaking congregation. The Arab pastor had requested that I offer a prayer in English. He conducted the rest of the service in Arabic.

After offering the opening prayer, I sat down on the clergy bench near the pulpit. Since I could understand only an occasional word of the Arabic message, my mind was free to pursue its own way. It began leap-frogging through history.

I recalled peoples who had been prominent in Old Testament biblical history; Syrians and Assyrians, Chaldeans, Persians and Egyptians. Those ancient peoples, and others, were all represented at the funeral service. The wooden casket contained the body of a woman whose people were from present day Iraq, embracing ancient Babylon,

home of the Chaldeans. Her ancestors had been the bitter enemies of God's people in the Old Testament era. To her homeland the Israelites had been taken captive, there to live in lonely exile. The trauma of that bitter experience is poetically expressed in Psalm 137: 1-4.

Even as I was mentally burrowing back in ancient biblical history, I was sitting within a day's drive of the very place where the psalmist gave vent to his people's grief.

My thoughts were momentarily interrupted when the congregation stood to sing a familiar hymn. I hummed along.

When we sat down my mind resumed its probing of the past, the more recent past. I recalled the names of the first Christian missionaries who came to the Arabian Peninsula. I remembered the names of some of the R.C.A. missionaries who pioneered the work in Arabian gulf countries.

My thoughts shifted to Kuwait. I glanced around at the

lovely little church in which we had gathered. I saw the solid rosewood chancel furnishings and pews from India, the exquisite Persian carpets, the intricate brickwork in the ceiling and the chancel wall. How many hands and hearts had been used by the Lord to build his church in Kuwait!

Some had labored here for a lifetime; others for a short time. Some are known and remembered; others are unknown and forgotten. But all had invested something of themselves in the church of the Lord Jesus Christ.

My mind refused to cease its restless roving. It began to probe beyond the tangible to the intangible; beyond what is seen to what can not be seen. I thought of the many lives that were influenced through the years by the life and witness of this church, names known to God alone.

I thought too of names known to me, people whose lives had been touched by the church in more recent months and years; Ahmed, Juro,

Ruth, Narcissa, Samson, Don Victor, Izumo, Tillie, Mike, George, Mak, Terry, Jane and Wadih. They had come from countries as distant and different from each other as: Egypt and Norway, Sierra Leone and The Philippines, Pakistan and Australia. Some returned to their homelands to continue to live out the faith they had found in Kuwait. Others remained faithful within this fellowship.

My mind vaulted across land and sea to the other side of the globe. I thought of you folks in America and Canada, our supporting churches and praying friends. We know some of you personally, some we do not, but all are essential to our ministry here. The part each plays today is no less

important than that of those whom God has used, through the decades, to make possible the Christian service I was attending. To think that some have questioned the wisdom of continuing a Christian witness among Arabic-speaking peoples.

The congregation stood for the benediction. I was back in Kuwait; the service was over. I bowed my head and felt a surge of joy and peace in my heart as my fellow pastor solemnly, and with deep conviction, pronounced the benediction, in Arabic.

Grace and peace,
Julius & Wilma Brandt,
Kuwait
In Touch magazine,
First Ref. Church,
St. Catharines, ON

You, too, can raise the dead

Continued from page 3

Without purpose

Every year in my work as a personal and vocational counselor, I meet hundreds of people of all ages who are spiritually dead. Some are interred in the graveyard of goalless or purposeless living. They have no hobbies, or they have no desire to advance in their jobs. Others are buried beneath the debris of bias and bigotry. Seemingly they have no kinship with any living thing. Still others, I find, are bored with everybody and everything — a sure sign of spiritual demise.

One woman I know complains about the vast expenditures on the part of various countries to explore the great world of outer space. She wonders, too, why we must

build faster and larger jet planes. Not only would she stop the clock, but she would even turn it back.

The foremost challenge to counselors, clergymen, psychiatrists, social workers, and other professional practitioners is to raise their patients or clients from the dead. It is often just a matter of making people feel wanted, loved, needed, respected or useful.

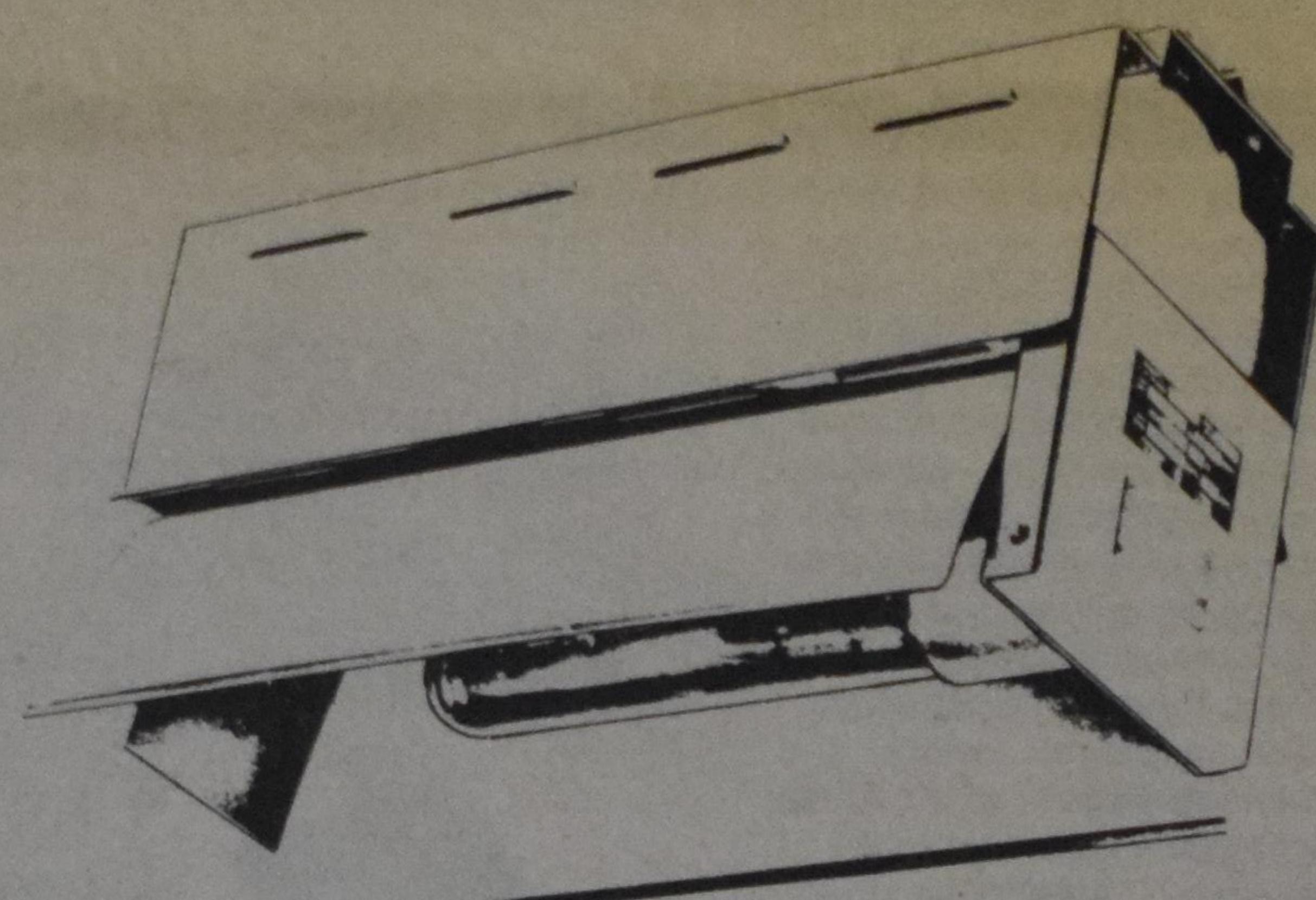
Yes, you, too, have the power to bring someone back to life. Your visit, even though a short one, to a depressed hospital patient may quicken the spiritually dead. Your words of encouragement, your radiant smile or your mere presence may be just as vital to his or her "resurrection" as the medical profession's modern miracle drugs.

Many boys and girls are "dead" as far as school is concerned. They are not enthusiastic about, interested in, or motivated for learning. The task of teachers and parents, then, is to bring them "back to life" academically.

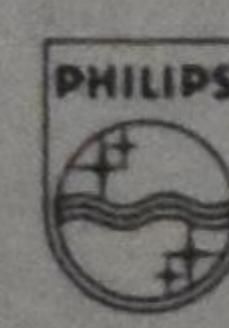
Perhaps the pupils do not understand the reasons for a good education. Maybe they need just a little more encouragement from the home and the school. As you enlighten and encourage you raise that which is "dead" in some boy or girl. You also raise your own feeling of self-esteem or self-worth.

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LIFE MARCH ON PARLIAMENT

A two-day pro-life demonstration will occur in front of the Parliament buildings in Ottawa when Parliament reconvenes for the proposed two-day debate over the constitutional package which includes the controversial "Charter of Rights" (This could be as early as October 15).

As many pro-life people as possible must be there because; the Charter in its present form **excludes the right to life of the unborn child**; it locks in wording that will allow for **abortion-on-demand**; it **undermines parental authority** and consent for surgical operations such as abortions and sterilizations, etc., on children under 16 years of age.

IN OTTAWA — THE DEMONSTRATION

First Day of the Debate:

- Pro-life arriving continuously
- Demonstrators parading in front of the Parliament buildings with placards and banners
- **Joe Borowski** with pro-life delegation to see Prime Minister Trudeau

Night of the First Day:

Candle light vigil as demonstration continues into the night

Second Day of the Debate:

More pro-life people arriving as demonstration continues

— As many people as possible stay for the vote in Parliament

ORGANIZATION NEEDED NOW!

We cannot rest our hopes that the Supreme Court will rule against the Charter of Rights and that there will be no debate. This is a possibility but a very unlikely one. We have no option but to go ahead and organize in preparation for the demonstration, because if we wait until we hear from the Supreme Court, or wait until Parliament reconvenes, it will be too late to do anything.

WE MUST BEGIN NOW! MUCH CAN BE DONE BEFORE WE HEAR OF A DEFINITE TIME FOR THE PROPOSED DEBATE:

- 1) Resolve yourself to go.
- 2) Notify the local pro-life organizer nearest you to tell them you want to go. (See coupon below.)
- 3) By mid-October, organizers in your area should have a good idea of how many buses (or planes) as well as hotel rooms to make arrangements for.
- 4) Local groups should begin now to put money aside for the trip.
- 5) Placards and banners have to be made up. They should be pro-life, easy to read and to the point. The public should be able to see at a glance why we are there.

WE MUST BE THERE IN OTTAWA TO SAY, "NO MORE LIBERTIES WITH THE UNBORN!"

WE MUST DEMAND THAT THE CHARTER IN ITS PRESENT FORM BE STOPPED AND THAT PROTECTION BE RESTORED TO THE UNBORN.

Mail the coupon below to Life March at the address nearest you.

Addresses of Life March Organizers

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South Western Ontario —
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588 Barton St. East, Hamilton, Ontario, L8L 2Z7
Eastern Ontario —
1275 Hopewell Ave., Peterborough, Ontario, K9H 6T2
363 Lakeview Ave., Kingston, Ontario, K7M 3V9
1756 Cuba Ave., Ottawa, Ontario, K1G 1L8
Northern Ontario —
840 Hillside Cres., Sudbury, Ontario, P3E 2S9
666 Dawson Ave., Thunder Bay, Ontario, P7A 3X3
Toronto and Central Ontario —
47 Morewood Cres., Willowdale, Ontario, M2K 1L8
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(Provinces that do not yet have a Life March organizer, please send coupon to Campaign Life office in Toronto.)

17 Queen St. East, Ste. 346
Toronto, Ontario M5C 1P9
(416) 368-8479



Mail to: Life March at address nearest you.

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Address: _____

(Postal Code) _____

Telephone Number: _____

Do you need transportation to Ottawa? Yes ___, No ___.
Do you need accommodation in Ottawa? Yes ___, No ___.

Het feest der weken

Het Pinksterfeest wordt door de Joden het „feest der weken“ genoemd, ook wel als in Exodus 34:22 het feest der eerstelingen van de tarweoogst. Het werd zeven weken na het Paasfeest gevierd. Op het Paasfeest werd de omer van de eerstelingen van de gersteoogst door de priester voor het aangezicht van Yahweh bewogen. En vanaf die dag begon het omer-tellen. Die dag was de tweede dag van het Paasfeest, en dan telde men zeven volle weken, en bereikte de vijftigste dag, en dat was dan de grote dag van het oogstfeest, Pinksteren (de vijftigste).

In Leviticus 23:1 en 18 wordt het gebod van het tellen beschreven, en dit wordt nu nog zo letterlijk door de Joden opgevat dat ze zich heus verplicht achten om elke dag, en ook elke week afzonderlijk te tellen. Als men in het Joodse gezin begint met het omer tellen, dan staat men op, begint met een zegenspreuk om Yahweh te danken dat Hij Israel door Zijn geboden gehelligd heeft, en het omer-tellen bevolen heeft. Dan zegt men: Heden is het de eerste dag in omer enz. tot de zevende dag toe. Dan telt men daarna ook de weken. B.v. Heden is het de zevenentwintigste dag, dat zijn drie weken en zes dagen in omer. De Joodse gebedenboeken vermijden de formule voor elke dag afzonderlijk.

Dan komt het grote oogstfeest. Het moet algemeen gevierd worden. Het wordt een vrolijk feest. Dat staat duidelijk in Deuteronomium 16 te lezen, en offers moeten worden gebracht in Gods huis, vrijwillige offers „naardat u Yahweh gezegend heeft“ En allen moeten vrolijk zijn: u, uw zoon, uw dochter, uw dienstknecht, uw dienstmaagd, en de Leviet, en de vreemdeling, en de wees en de weduwe. En u moet er aan denken dat u een dienstknecht was in Egypte.“

In Leviticus staat nog dat er op dit feest een nieuw spijsoffer aan Yahweh moet geofferd worden: gij zult uit uw woningen twee beweegbroden mee brengen; uit twee tienden efa fijn meel zullen zij bereid worden, gezuurd zullen zij gebakken worden, eerstelingen voor Yahweh. Met Pasen begon men met de graan oogst, de eerste sikkels werd in het koren, gewoonlijk de gerst, geslagen. Met Pinksteren was ook de tarwe binnengehaald. De oogst was klaar. Het tarwebrood werd voor Yahweh's aangezicht bewogen. Ook nu nog worden de synagogen met groene slingers versierd. Boeketten van bloemen worden hier en daar geplaatst. Zelfs op de vloer worden groene bladeren gestrooid. Het herinnert de Joden aan het leven der Joden in Palestina die steeds op Pinksteren er aan dachten dat Yahweh hun gezegend had met de oogst.

De Joden vieren echter het Pinksterfeest ook als een feest der Wetgeving. Het is de algemene opvatting van de nog godsdienstige Joden dat Yahweh op Pinksteren aan Mozes op de berg Sinai de wet heeft gegeven. Zij spreken ook nu nog van het Pinksterfeest als „de tijd onzer wetgeving“. Telkens leest u het in het Oude Testament: U bent verlost uit Egypte, dat akelige slavenhuis; u bent door de Rode Zee getrokken, waar Farao en de zinen verdronken. Dat waren Gods grote daden. Zelfs als Israel afwijkt van zijn God, dan zegt de Here b.v. in Micha 6: „Getuig tegen Mij! Immers ik heb u gevoerd uit het land Egypte, en uit het slavenhuis heb ik u verlost, en ik zond voor u heen Mozes en Aaron en Mirjam.“

En ook bij de restauratie van Jeruzalem wordt het weer aangehaald door de Levieten als zij zeggen: „Gij hebt de ellende van onze vaderen in Egypte gezien en hun geroep bij de Schelfzee gehoord, Gij hebt voor hen de zee gespleten, zodat zij op het droge midden door de zee trokken, maar hun vervolgers hebt Gij in de diepte geworpen als een steen in geweldige wateren.“

„Op de berg Sinai ziet Gij neergedaald en hebt met hen gesproken uit de hemel en hun rechtvaardige verordeningen, betrouwbare wetten, goede inzettingen en geboden gegeven“ (Nehemiah 9). En dat laatste wordt de Joden op het Pinksterfeest ingeprent.

Groter dan wat met Pasen gebeurde, groter dan de eerste bedoeling van het Pinksterfeest, is wat gebeurde bij de Sinai. Daar gaf God zijn wet. Daar werd het volk Israel het volk van Gods Openbaring!

Het Pinksterfeest duurt bij de Joden twee dagen. Veel bijzonderheden zijn er niet van bekend. Op beide dagen leest men in de Synagoge de Schrift, zingt het Hallel (Psalm 113-118), en reciteert allerlei passende gedichten. Op de eerste dag leest men Exodus 19 en 20 en Ezechiel 1. Op de tweede dag leest men het bekende lied van Habakuk (2:20-3:19). Verder leest men op beide dagen iets over de bijzondere Pinksteroffers (Numeri 28:26-31). Als de Joden aan de voet van de Sinai staan zeggen zij tot Mozes: Nader gij, Mozes, en hoor alles, wat de Here onze God zeggen zal, ... en wij zullen het horen en doen!“ Was dat niet teveel gezegd?

J. VanHarmelen



In Harderwijk is het feest herdacht dat deze gemeente 750 jaar geleden stadsrechten verwierf. De Nederlandse beschuitbakkers hadden voor deze gelegenheid een grote beschuit gebakken waarop in mozaïek het wapen van de stad met roze en witte muisjes was aangebracht. Burgemeester J.E. van Boeijen deed de eerste hap in het gevaarte. (Windmill Herald).

Geref. Kerken Vrijgemaakt tellen honderdduizend leden

Kerknieuws — Het aantal leden van de Gereformeerde Kerken Vrijgemaakt zal thans de honderdduizend wel zijn gepasseerd. Deze kerken tellen 1 oktober J.I. 99.841

Dat staat te lezen in het Handboek 1981 van deze kerken. Dit Handboek verleden.

scheen dit jaar eerder dan vroeger en zo moest ook het statistisch overzicht al op 1 oktober worden afgesloten. De conclusie van de redacteur, dr. W. G. de Vries in het jaaroverzicht dat deze kerken nu de honderdduizend leden zijn gepasseerd, zal dus wel juist zijn. In een periode van

driekwart jaar — het vorige overzicht werd op 1 januari 1980 afgesloten — steeg het aantal leden met 1235. Dr. de Vries noemt dat een flinke groei en dat is ook wel zo, maar hij signaleert niet dat het aantal belliende leden steeg met 1445 namelijk van 55.016 naar 56.461.

PERSOVERZICHT

• De meest intense politieke strijd in ons land vindt plaats achter de schermen in de gelederen van de P.C.-partij. Waar het om gaat is natuurlijk de vraag wie partijleider zal worden. Clark zag zich genoodzaakt om eventuele konkurrenten een toontje lager te doen zingen, en degradeerde hen in zijn schaduw-kabinet. Iedereen stond te kijken van het feit dat Clark zoveel haar op zijn tanden had.

• Manitoba heeft nu ook een vrouw in het ambt. Pearl McGonigal gaat in die provincie de kroon vertegenwoordigen. Trudeau was in Grand Rapids, niet om Calvin College te bezichtigen, maar om de opening van het Ford-museum bij te wonen. Hij had een bijeenkomst met Reagan en er werd gesproken over de onenigheden tussen Amerika en Canada. Ze waren het er beiden over eens dat geen mens er wijzer van werd, hetgeen natuurlijk helemaal niet betekent dat de onenigheden opgelost werden. De moeilijkheid zit vooral hierin dat Amerikaanse investeringen in Canada niet zo vällig meer zijn als vroeger, en de Canadese regering heeft al honderd keer gevraagd of de Amerikanen hun milieu-vervulling thuis willen houden. Die vraag heeft net zoveel resultaat gehad als een preek die vijf mijl over de hoofden van de kerkmensen gaat: noppes. Al met al mogen we de verhouding tussen Ottawa en Washington gerust als „koeltjes“ beschrijven.

• Op het gebied van de internationale politiek zien we vooral in Europa een toenemende tendens naar neutraliteit. Dit gaat gepaard met, of misschien moet ik zeggen, is het resultaat van een voortdurende

verschuiving naar links. Frankrijk heeft een socialistische regering. De konfessionele partij in Nederland heeft belangrijke inwilligingen moeten doen aan de Partij van de Arbeid en in Engeland worden de vakbonden hoe langer hoe luider. Mede als reactie op de steeds meer rood wordende politieke kleur van West Europa stuurde Reagan de generaal (het is nog steeds moeilijk om hem minister van buitenlandse zaken te noemen) naar West Berlijn. Daar deed de generaal zonder sterren eens even een briefje open over de Russen die hij beschuldigde van het verspreiden van gifgassen in Zuid Oost Azië. Het toneel was zorgvuldig gekozen. West Berlijn heeft haar vrijheid aan Amerika te danken, en de generaal gaf een best nummertje weg, maar het hele geval liep toch in duigen want er waren felle anti-Amerikaanse demonstraties. Ongewild natuurlijk deed het Vaticaan ook nog een duif in het zakje met de publicatie van de pauselijke brief waarin hij onder anderen een lans brak voor de solidariteit van de arbeidende klas. Toen hij dat schreef had hij zijn oog natuurlijk gericht op Polen en zal waarschijnlijk niet gedacht hebben aan bijvoorbeeld de Canadese luchtverkeer-regelaars die zonder blikken of blozen om pakweg 61% opslag in anderhalf jaar vragen net alsof het het snoepje van de week is. Solidariteit van arbeiders is een prachtig beginsel maar monopolie van arbeid is net zo rampzalig voor de economie als monopolie van kapitaal. Zowel op het gebied van kapitaalsvoorziening als dat van arbeidsvoorziening zit de eigenlijke macht in veel te weinig handen.

Carl D. Tuyf



Als je het mij vraagt

Hoe denk je over de homofieLEN?

Syrt Wolters, Victoria, BC

Nou dat is me de vraag wel. Als je eenmaal aan de weg timmert en tracht allerhande vragen te behandelen, loop je natuurlijk de kans, dat je niet alleen kwesties te verwerken krijgt die je van nature wel liggen, maar ook met dingen, waartegenover men een houding moet bepalen, ook al ligt het je niet zo zeer. Dat is het geval met de zaak van de homofieLEN. Daar kan ik eigenlijk alleen maar theoretisch over meepraten. Ik moet eerlijk toegeven, dat ik, ondanks mijn leeftijd, op dat punt nog erg naïef ben. Zoals een kind die nog niet op de hoogte is met alles wat verband houdt met „the birds and the bees".

Wat me wel opvalt is, dat dit probleem een probleem van deze tijd is. Tenminste, ik kan me moeilijk voorstellen, dat het in het verleden in dezelfde mate bestond als tegenwoordig. Ik kan me gewoon niet voorstellen, dat het zolang onder de dekmantel gehouden kon worden. Ik moet aannemen, dat het verschijnsel HomofieLEN een modern verschijnsel is als vrucht van het van-God-los geslagen leven. En dat dit ook ingedrongen is in de Christelijke gemeenschap.

Er zijn natuurlijk wel meer zonden die vrucht zijn van een bepaalde tijd. Het drug probleem, b.v., is een specifiek probleem van deze tijd. En zo zijn er wel meer moderne zonden te noemen. In wezen zijn ze natuurlijk niet nieuw. Deze zonden zijn een toegeven

aan zondige neigingen, die in ons hart leven.

Door de genade God's worden we door allerlei beschermende factoren van veel zonden weerhouden. Als God niet in het verbond met Noach een barricade tegen de verwoestende doorwerking van de zonde opgeworpen had, dan zou ons leven waarschijnlijk ook helemaal verzondig zijn geworden, wat mogelijk een tweede zondvloed weer nodig maakte. Maar de Here heeft beloofd dat dat niet weer zou gebeuren. Hij heeft toen, wat we gemakshalve Gemene Gratie noemen, de totale doorwerking van de zonde een halt toegeroepen, zodat een redelijk menselijk gemeenschapsleven nog mogelijk zou zijn, en... de weg geopend voor de komst van de Messias.

Onder de invloed van wat er om ons heen in de wereld gebeurt komen er ook in de kerk levenspraktijken voor, die vroeger zeker niet door de beugel konden. Wat de wereld accepteert als aanvaardbaar, wordt ook gaandeweg in de kerk toelaatbaar beschouwd. Echtbreuk, scheiding en hertrouwen wordt als heel gewoon geaccepteert, ook in de kerk. Het woord van Jezus Christus, dat wie een verlatene trouwt, overspel bedrijft, wordt met een heleboel korreltjes zout genomen. „Wie gelooft dat nou nog!"

En zo is het eigenlijk geen wonder dat het kwaad van de homoseksualiteit als een nood-

wendig levensgegeven geaccepteerd wordt. Er zijn nu eenmaal mensen, die anders dan anderen zijn. Ze mogen dan uitzonderingen zijn, maar in wezen niet anders dan anderen, zoals een klavertje van vier een uitzondering is, maar toch een klavertje.

Zo wordt ook door velen gesproken over homofieLEN. Ze zijn anders dan anderen aangelegd. Ze zijn een variatie van eenzelfde soort. Met die opvatting nu heb ik grote moeite. Ik kan nergens uit de Schrift afleiden dat God mensen geschapen heeft met tegen-natuurlijke neigingen. Zo kan ik niet geloven dat God mensen geschapen heeft met kleptomanische neigingen, u weet wel, mensen die de dringende neiging hebben om te stelen. Niet uit armoede een brood stelen, nee, maar stelen om het te hebben. Kleptomanie noemt mendat. Dat zou ik niet een variatie willen noemen, maar een deviatie, dat is een afwijking van het normale. En dan niet een afwijking zoals een klavertje vier een afwijking is van het normale drie-bladerige klavertje, maar een afwijking, zoals drankzucht of speelzucht een afwijking is door de invloed van de zonde.

Nu geloof ik dat we allemaal van nature vatbaar zijn voor al zulke afwijkingen. De een misschien meer dan de ander, maar als er niet de beschermende genade God's in ons leven was, dan, vrees ik, dat elk mens tot alle zonden in staat is. Niemand hoeft neer te zien op een zondaar die meer slachtoffer is van andere zonden dan wijzelf.

En iemand die zijn sexuele driften niet beheersen kan hoeft heus niet neer te zien op een dronkaard; tenslotte zijn ze allebei slaaf van de zonde die wellust heet.

Iedereen die voor het naar bed gaan in gebed zijn leven van de dag aan God voorlegt, weet best dat er in zijn denken en handelen ontzettend veel

onheilige is en dat er helemaal geen reden is om zich, b.v., boven een homofiel te stellen. Toen ik jong was verwachtte ik eigenlijk dat ik, als ik de 70 bereikte zou hebben dat ik dan de meeste van mijn boezemzonden wel overwonnen zou hebben. Maar daarin heb ik mezelf danig teleur gesteld. Soms denk ik dat ik er eer op achteruit gegaan ben.

Daarom kan ik medelux niet veroorloven me boven een homofiel te plaatsen. Ik ben wel dankbaar dat die zondige neiging me geen grote parten speelt, maar er zijn wel andere zonden in mijn hart en leven, die daar tegenover te stellen zijn.

Maar, als je 't mij vraagt, dan zie ik geen wezenlijk verschil in de strijd tegen drankzucht of speelzucht of kleptomanie en de strijd die een homofiel te strijden heeft. En als ik van een broeder zou weten dat hij homofiel is, mag ik hem daarom niet veroordelen, evenmin als ik een broeder of zuster veroordelen mag die aan kleptomanie lijdt of aan drankzucht. Maar dat betekent natuurlijk niet dat we die bepaalde zonde niet moeten veroordelen. Dat moeten we doen omdat God

het veroordeelt. En als gemeenschap van gelovigen moeten we alles in het werk stellen om die mede gelovigen te helpen om die zondige neigingen te overwinnen.

Hoe dat moet met homofieLEN, dat weet ik echt niet. Maar ik hoop dat ik op zijn minst in staat zal zijn om naast zo iemand te gaan staan in plaats van veroordelend tegenover hem of haar.

Waar ik grote moeite mee heb is de tendens van tegenwoordig, zelfs in de kerk, dat men homoseksualiteit niet als een deviatie, een zondige afwijking, beschouwt, maar als een natuurlijk variatie. Denk aan het klavertje vier. Mede omdat in de Bijbel is genoeg bewijsmateriaal om te weten dat God het als een zware zonde ons toerekent.

Daarom is het voor mij een raadsel hoe het mogelijk is dat de (Syn.) Gereformeerde Kerken de homofiel op gelijke voet stelt met iemand die die (zondige) afwijking niet heeft. Intussen mogen we wel bidden om bewaard te blijven dat onze kerken niet eenmaal, onder de druk van de invloed van de wereld, eenzelfde zondige weg gaan inslaan als die Gereformeerde Kerken.

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THANKS

KRAAY: We wish to thank you for the many expressions of love shown to us at the time of bereavement of our husband, and father, Klaas Kraay. Your kindness and God's love has given us strength. Sincerely, Wilma Kraay and family 297 Scott St., St. Catharines, ON L2N 1J4

BIRTHS

BOER: Adrian and Jetty (nee Medendorp) thank the Lord for the birth of their second child, a healthy baby boy, MARCEL TREVOR, born on Wednesday, September 2, 1981. He is a new brother for Tyson. "From birth I was cast upon you; from my mother's womb you have been my God" (Psalm 22:10). 587 Bunting Rd., St. Catharines, ON L2M 3A2

DEBOER — John and Louise thank God for the precious gift of their third child, MARLISA JOY, born on September 8, 1981. She is a new sister for Jason and Darryl. Fifth grandchild for Mr. and Mrs. Klaas DeBoer of Desboro, and tenth grandchild for Mr. and Mrs. Jacob Batterink of Woodstock. R.R.#4, Tara, ON N0H 2N0

HEERSINK: Roland and Betty are thankful to the Lord for the safe arrival of their second child, a girl, ELIZABETH BRITTNEY, born September 10, 1981. She will be called Brittney. A little sister for Joey. Third grandchild for Mr. Ralph Drost of Bentley, AB and second grandchild for Rev. and Mrs. Gerrit Heersink of Lacombe, AB 202 Michener Park, 51 Ave./122 St., Edmonton, AB T6H 4E0

HELDER: "Praise God from whom all blessings flow!" With thanks to God, the giver of life, Jake and Margaret (nee De Boer), 64 Main St. N., Jarvis, ON, are happy to announce the birth of their third child, a son, IAN FREDERICK. Born on Monday, September 7, 1981. Weighing 8 lbs. 10 oz. A playmate for Lisa (9 1/2) and Phillip (4 1/2). 19th grandchild for Edze and Maaike Helder, R.R. #1, Jarvis and 16th grandchild for Arle and Hilda Hoogenboom, R.R. #3, Jarvis. Box 293, Jarvis, ON N0A 1J0

HORINGA: "Every perfect gift is from above" (James 1:17). It is with great joy and deep gratitude to God, who has made everything well, that we, Geert and Jitske, announce the birth of our son, MICHAEL ANDREW, born on June 17, 1981. 24th grandchild for Marten and Antje Kingma of R.R. #2, Ilderton, and 36th grandchild for Jacob and Jantje Horinga of Huron St., Woodstock. 2792 Chippawa Rd., R.R.#3, Port Colborne, ON L3K 5V5

KIKKERT: Bert and Marg thank God, the giver of life, for our third child, RICHARD ANDREW, born September 3, 1981. A little brother for Brian and Jeffrey. Tenth grandchild for Mr. and Mrs. R. Kikkert and twentieth for Mr. and Mrs. K. Veld. R.R.#1, Grassie, ON

BIRTHS

OOSTERHOF: Eiko and Diana thank God for the safe arrival of their first child, JASON DOUGLAS, on September 3, 1981. 2nd grandchild for Mr. and Mrs. J. Boot and 13th for Mr. and Mrs. S. Oosterhof. R.R. #2, Grand Valley, ON L0N 1G0

OOSTERHOF: We, Leo and Grace, would like to announce the safe arrival of our second precious gift from God, a son, CHAD ALEXANDER, born August 31, 1981, weighing 7 lbs. 10 oz. He is a brother for Len. Chad is the second grandchild for his proud grandparents Mr. and Mrs. Bob Veenstra of Woodstock, ON and for Mr. and Mrs. Bert Oosterhof of Athens, ON. P.O. Box 384, Athens, ON K0E 1B0

VAN DUYN: William Jr. and Dorothy (nee Hiemstra), thank the Lord for the precious gift of their first child, WILLIAM MARINUS III, born Saturday, August 22, 1981. He is the 1st grandchild for Mr. and Mrs. William Van Duy, Sr., of Clarkson, and the 1st grandchild for Mr. and Mrs. Gilbert Hiemstra, of Ottawa. 543 Conway Court, Milton, ON L9T 4B8

YTSMA: With thankfulness to God, John and Joyce joyfully announce the birth of their firstborn, KIMBERLY ANNE, born August 28, 1981. She is the 4th grandchild for Mr. and Mrs. W. Bransden of Burlington, ON and the 1st grandchild for Mr. and Mrs. J. Ytsma of Caistorville, ON. 105 Sycamore Dr., Sarnia, ON N7T 4K6

MARRIAGES

BOSCHMAN-COUPERUS: Mr. and Mrs. Gerrit Boschman of Brantford ON, are pleased to announce the marriage of their daughter, JEANETTE to JOHN, son of Mr. and Mrs. Mike Couperus of Brantford ON. The ceremony will take place, the Lord willing, Saturday, September 26 at 7 p.m. in the Brantford Chr. Ref. Church, Brantford, ON. Rev. J. Poelman officiating. Future address: R.R.#4, Brantford, ON

FABER-VAN DRUTEN: Mrs. Fenna Faber of Strathroy, ON and Mr. and Mrs. Henry Van Druten of R.R.#1 Millgrove, ON, are happy to announce the forthcoming marriage of their children, GRACE and HENRY. The ceremony will take place, the Lord willing, on October 10, 1981 at 2 p.m. in the East Chr. Ref. Church of Strathroy. Rev. J. Zantingh officiating.

TE BOKKEL - TUITERT: We are happy to announce the marriage of our parents and grandparents, which took place June 22, 1981 in Brandon, MB with Rev. Bishop officiating.

Wedding text — Psalm 118:23,24. Alice te Bokkel — Brandon, MB Wendy & Ron Bouchard; Melanie, Angela — Nesbitt, MB John & Janice te Bokkel — Brandon, MB Andrew — at home Wanda — at home Hennie & Len Slikker; Dick, Rita, Joanna — Winnipeg, MB Joanne & Andy Driessen; Jonathan, Mark, Heather — Abbotsford, BC New address: Box 15, Brandon, MB R7A 5Y1

MARRIAGES

VANDER MEULEN-LAMBRECHTS: Believing that the Lord brought us together, LAURA DIANE, daughter of Mr. and Mrs. M. Vander Meulen of Troy, ON, and THEODORE GYSBERT, son of Mr. and Mrs. C.H. Lambrechts of Spruce Grove, AB, were united as one in Christ on August 22, 1981, in the Third Chr. Ref. Church in Edmonton, AB. Rev. James Joosse officiated. New address: 103-330 Third Ave., N.E., Calgary, AB T2E 0H4

WAGENAAR-RUTGERS: Mr. and Mrs. L. Wagenaar and Mr. and Mrs. G. Rutgers of Picton, are pleased to announce the forthcoming marriage of their children, TINA and ERIC. The wedding will take place on Friday, October 16, 1981 at 6:30 in the Bethany Chr. Ref. Church, Bloomfield. Rev. J. Kuipers officiating. Future address: 60 Union St., Picton, ON

ANNIVERSARIES

Dedemsvaart Peterborough
Holland Ontario
1956 September 21
"My grace is sufficient for you" (2 Corinthians 12:9). With praise and thankfulness to the Lord, we are delighted to announce the 25th Wedding Anniversary of our parents and grandparents.

HENK and LINDA DEVRIES (nee Keuken)

We pray that the Lord may continue to keep them in his care for many more years to come. Their love and support has been such an inspiration to all of us.

With love:
Ellie & Marty Black; Andrea — Ottawa, ON

Hettie & Rob Premaat; Natalie — Peterborough, ON

Ann — at home

Alma — at home

Amanda — at home
Home address: 65 McDonnel St., Peterborough, ON K9H 2V5

1956 1981
Saskatoon, SK London, ON
October 11

With thanksgiving to God, who has given our parents,

COR and LOURA LOS (nee Detema)

25 years of blessings and joy together. We celebrate their happiness with them and pray that the Lord will bless them and be with them always.

With love from their children:

Bill
Dick & Jennifer
Janice & Bernie (boyfriend)
Teresa

Reception will be held on Saturday, October 10, 1981 at 8:00 p.m. in the fellowship hall of the Bethel Chr. Ref. Church, Classic Dr., Gore Road, London.

Home address: 1876 Trafalgar St., London, ON N5W 1X6

1956 1981
September 29

With thanks to the Lord we proudly announce the 25th Wedding Anniversary of our parents and grandparents,

JOCHEM and ELIZABETH JANSEN (nee Koch)

May God richly bless them with many more years together in joy and happiness.

With love and congratulations from their children:

Heinz & Katie Mueller; Robert,

Teresa — Kincardine, ON

Albert & Teresa (girlfriend)

George

Elizabeth

Harry

Home address: 17 Lawson Dr., Chatham, ON N7L 2R1

ANNIVERSARIES

1956 1981
September 21
Hamilton, ON
With praise and thanksgiving to our Lord, we wish to announce the 25th Wedding Anniversary of our parents,

HENK and NEL HORNSVELD (nee VanderLeek)

Don — Hamilton
Gordon & Glenda — Hamilton
Paul — at home
Marianne — at home
Home address: 1693 Upper Wellington St., Hamilton, ON L9B 1P1

1936 1981
Amsterdam Lethbridge

"I lift up mine eyes to the hills. From whence does my help come?" (Psalm 21:1)
We rejoice in the Lord for his faithfulness to our parents and grandparents,

JOHANNA and JOHANNES SCHWEITZER (nee Lanting)

who, D.V., will celebrate their 45th Wedding Anniversary on October 21, 1981.

Their thankful children and grandchildren:

Alice & Morris Greidanus; Jolanda, Nelson, John — London, ON

Jane & Bill Verveda; Jannette & Don, Clarence, Beatrice, Winnie, William, Kevin — Calgary, AB

Tony & Clara Schweitzer; Michelle, Jamie, Lisa, Laura — Chilliwack, BC

Ralph & Joanne Schweitzer; Kim, Denise, Marilyn, Melissa — Lethbridge, AB

Edith & Ed DeHaan; Carolyn, Wesley, David, Darryl — Lethbridge, AB

Maria & Peter Slofstra; Mark, Paul, Sarah, Jonathan, Christy, Rachel — London, ON

Open house will be held at Immanuel Chr. School on Saturday, October 24, 1981 from 2-5 p.m.
Home address: 61 Carleton Place, Lethbridge, AB T1K 3X6

1956 1981
September 29

Praise God for his faithfulness! After 25 years of marriage we hope to celebrate the Anniversary of our parents,

STEVE and WILMA STELPSTRA (nee Osinga)

"But as for me and my house, we will serve the Lord" (Joshua 24:15). We trust that you will continue in that promise in the years to come, Mom and Dad.

With love

Cindy — Trenton

Edith — at home

Donald — at home

Glenn — at home

Home address: 958 Glen Acres Court, Burlington, ON L2T 3C9

1956 1981
October 17

Thunder Bay, Ontario
"I will lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth" (Psalm 121:1-2).

With great joy and thankfulness to our heavenly Father for his many blessings, we announce the 25th Wedding Anniversary of our dear parents,

JOHAN and MAATJE VAN ELBURG (nee Bakker)

whose hometowns are Dedemsvaart and Kampen in The Netherlands.

It is our continued prayer that the Lord will keep them in his loving care and bless them with many more years together.

With love and congratulations from your children:

Jenny & Henry Mol

Marianne

Joanne

Gerald

Fred

Home address: 423 Oakdale Crescent, Thunder Bay, ON P7E 2N2

ANNIVERSARIES

Ulthulzermeeden Lethbridge
1946 1981
October 9
With thankfulness and praise to God for his many blessings, we will, the Lord willing, remember our 35th Wedding Anniversary on October 9, 1981.

HARRY and IDA VENHUIS

Their children:
Gary & Helga Venhuis; Jeremy, Tony — Coaldale, AB
Joanne & Alex VanRooyen; Joyce, Monica, Paul — Medicine Hat, AB

Grace & Randy Vos; Pamela, Laura, Joy — Burdett, AB
Mary & Gerald Hendricks — Lethbridge

Ben & Trudie (fiancee) — Lethbridge

are very thankful that God has given them these years for each other and for us and pray that the Lord may continue to bless them in the years to come.
Home address: 1407-12th Ave. N., Lethbridge, AB T1H 1R2

OBITUARIES

On September 9, 1981, after a lengthy illness, the Lord, in his wisdom, took unto himself, our dear husband, father and grandfather,

JACOB BENJAMINS

at the age of 51.

On September 13, 1981, suddenly the Lord also called home our dear father, grandfather and great-grandfather,

JAN BAAS

at the age of 73, in The Netherlands
Beloved husband and father of:
Christina Benjamins (nee Baas)<br

Classified Advertising

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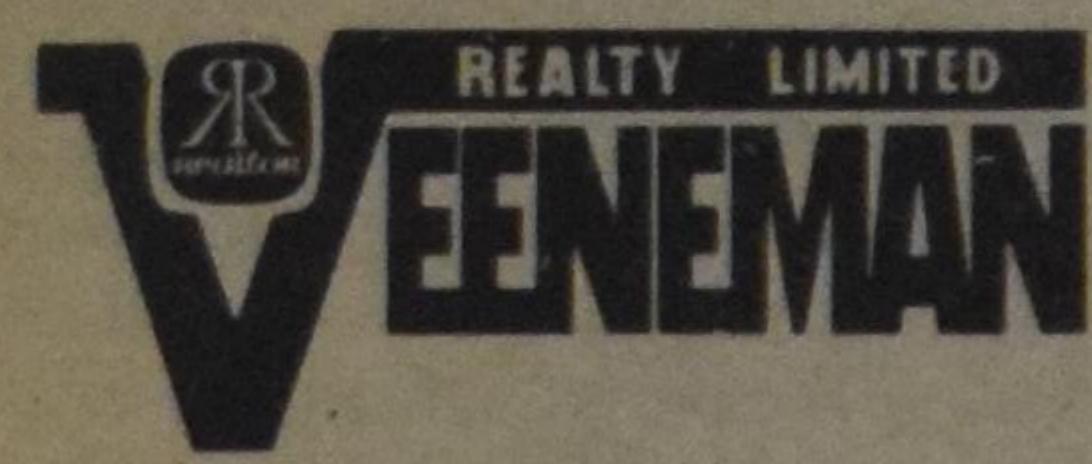
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Churches study TV evangelists

The Communication Commission of the National Council of Churches of the U.S.A. has announced plans for a major research project on the impact of televised evangelism, known in the religious world as "the electronic church."

The effort will be undertaken by an ad-hoc coalition pulled together by the Communication Commission, including mainline Protestants, Catholics and several leaders of the electronic church itself. According to Communication Commission head, William F. Fore, 16 institutions have so far joined the effort, from Pat Robertson's CBN University and Jim Bakker's Heritage School of Evangelism and Communication, to the U.S. Catholic Conference, the United Church of Christ and the American Lutheran Church.

"This could very well be the most significant research — if not in religion, certainly in religious communications — in the last 20 years," Fore told the Communication Commission at its February meeting. "I think it's going to give all of us, in both the fundamentalist and the mainline church groups, some real benchmarks

on which to base our future course and direction in the next 10 years.

"One of the most important aspects of this project," Fore added, "is the fact that it represents one of the few significant points of contact between mainline and independent church groups in America today."

A billion-dollar-a-year business dominated by superstars such as Pat Robertson, Jerry Falwell and Oral Roberts, the electronic church emerged as a major worry of mainline denominations during the 1970's.

Some mainline officials argued that religion on television would hurt religion in church, keeping Christians out of the pews. Others criticized the message delivered by most television preachers as simplistic, commercialized and conservative. And all the while, debate flourished about whether the mainline churches should join the fray and buy their own air time.

The electronic church research project is designed in part to answer such questions. The basic question to be examined, as defined by the ad-hoc committee, is how the electronic church affects people's religious lives, including their involvement with their local church and community.

"The rapid spread of television in the United States has coincided with great ferment, change and critical trans-

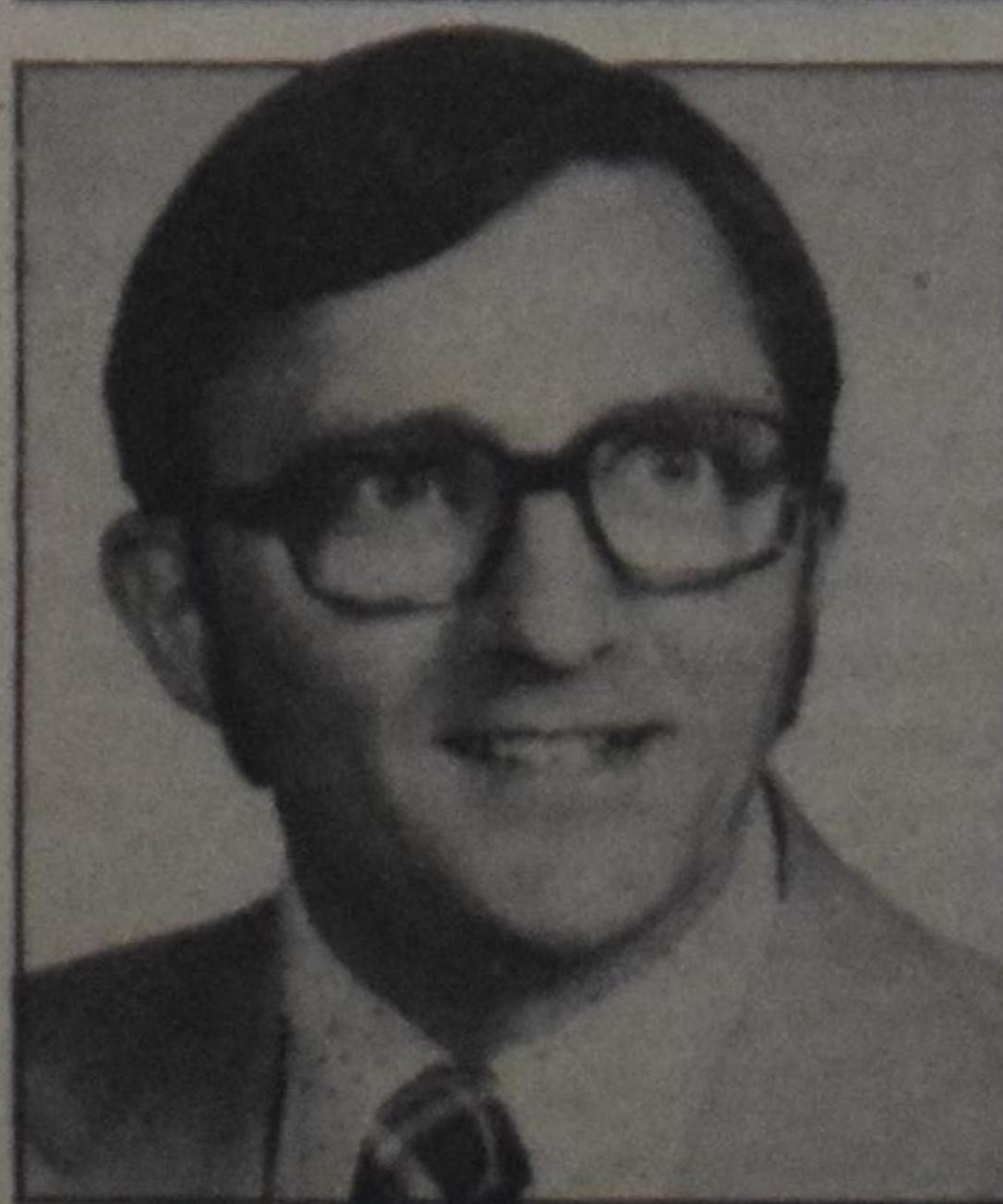
formations in religious life," according to Dr. George Gerbner, dean of the Annenberg School of Communications at the University of Pennsylvania and research advisor to the project.

"This research could tell us that we have no business being on TV at all," Dr. Fore explained to the Protestant and Orthodox communications officials who make up the NCCC Communication Commission.

"It could tell us that we ought to get out of network broadcasting and do nothing but go into satellite feeds through cable; or that the satellite cable system is only reaching a very small group of people who are reinforcing their own prejudices and there's no point in our getting in on that at all; or that these new communication systems are affecting local churches in radical and drastic ways, in terms of either funds or membership or attitudes or behaviour or interaction. Those are the kinds of insights I think we'll have for the first time, and nobody has any data on those now."

According to Fore, the committee is "going after the best research organizations in the country," including both university research groups and independents such as Gallup. Anywhere from one to four organizations will be hired, for a projected total of \$150,000. The committee hopes to have the study completed by late 1982.

Elim school gets chaplain



Gerald Oosterveen

The board of trustees of the Elim Christian School in Palos Heights, Illinois, has appointed Rev. Gerald Oosterveen as the school's first chaplain, effective September 1, 1981.

Rev. Oosterveen is well qualified for this position through his work the past seven years with handicapped persons at the Dixon Developmental Center. He holds a Th.M. degree from Calvin Seminary and is a Fellow in the College of Chaplains. He is also widely known through his articles and poetry which have appeared in more than thirty journals in several countries.

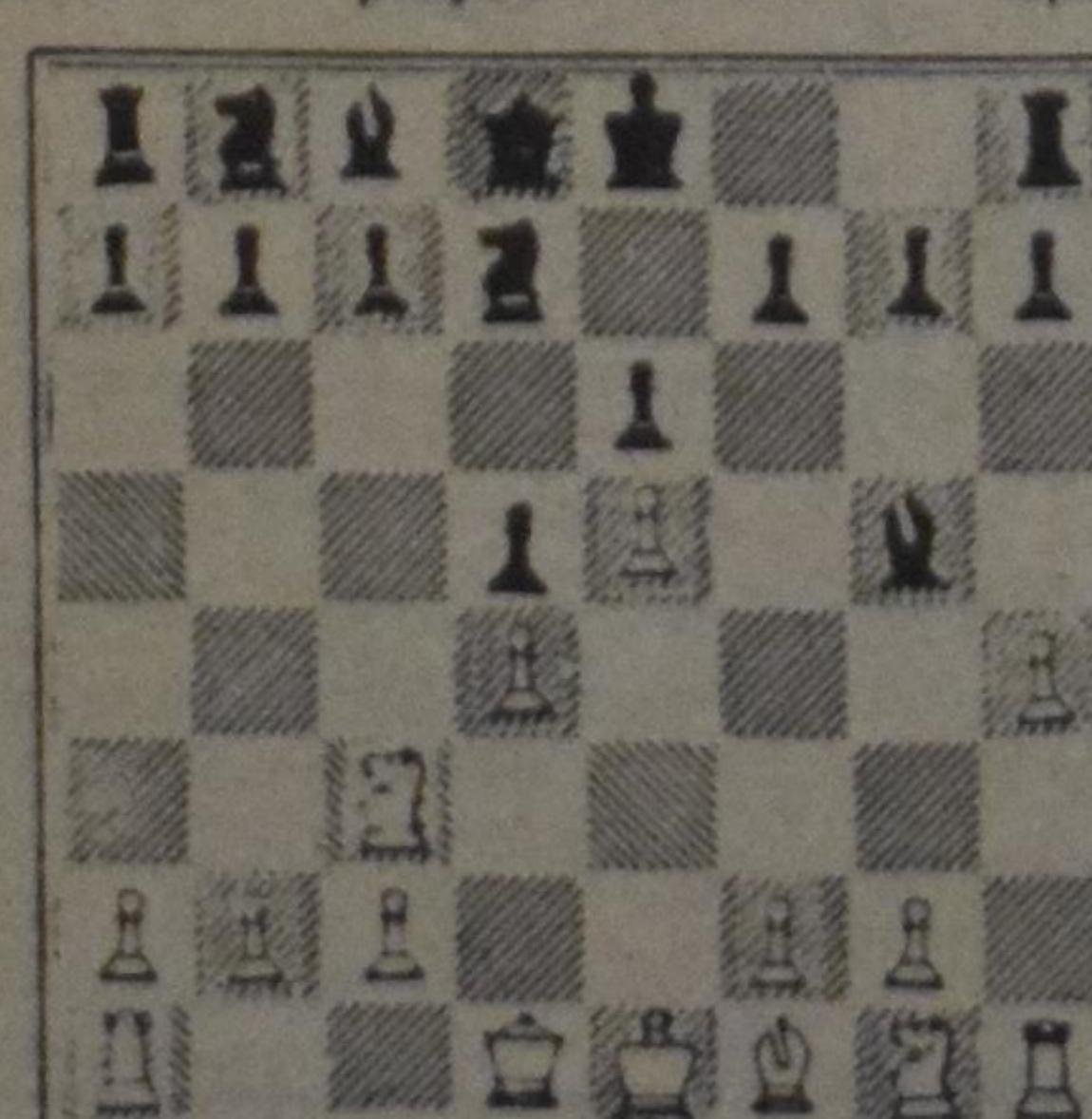
At Elim, Chaplain Oosterveen will provide counseling to the students and workshop clients and their parents, and assist the staff in providing religious education. He will be available to help pastors and churches in their efforts to incorporate handicapped members fully into the life of the church. He will continue to be available for speaking and preaching engagements and may be contacted for this at the school.

MUSIC

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White:

1. P-K4,
2. P-Q4,
3. N-QB3,

See Diagram.

Black's sixth move is dangerous since his King side is open to attack from White. The usual moves that Black should make are: 6. —, P-KB3, KR3, QR3, or QB4.

7. PxP,
8. N-R3,
9. N-B4,

(threatens 13. NxP, PxN; 14. NxP and 15. P-K6).

12. —,
13. PxP,
14. B-Q3,

(prevents NxP/N6)

15. B-K4, (threatens BxP.)

16. NxP,
17. Q-QB3,

18. N-B6 ch.,

19. PxN,

20. Q-K5,

21. N-Q5,

22. KR-K1 ch.,

23. RxN ch.,

(threatens Q-R3 ch., and 0-0)

24. K-N1,
25. RxP,

26. RxR,

27. Q-B8 mate.

Black:

4. B-KN5,
5. P-K5,
6. P-KR4,

BxP;

7. N-Q2;

BxP;

8. N-Q2;

PxN;

9. N-K4;

B-K3;

(threatens Q-R3 ch., and 0-0)

10. Q-N4,

11. 0-0-0,

12. Q-N3 ...

P-QB4;

P-Q2;

PxN;

R-Q1;

RxR;

BxR;

13. RxN ch.,

B-K3;

(threatens Q-R3 ch., and 0-0)

14. K-N1,

R-Q1;

RxR;

BxR;

15. RxN ch.,

B-K3;

(threatens Q-R3 ch., and 0-0)

16. RxN ch.,

B-K3;

(threatens Q-R3 ch., and 0-0)

17. RxN ch.,

B-K3;

(threatens Q-R3 ch., and 0-0)

18. RxN ch.,

B-K3;

(threatens Q-R3 ch., and 0-0)

19. RxN ch.,

B-K3;

(threatens Q-R3 ch., and 0-0)

20. RxN ch.,

B-K3;

(threatens Q-R3 ch., and 0-0)

21. RxN ch.,

B-K3;

(threatens Q-R3 ch., and 0-0)

22. RxN ch.,

B-K3;

(threatens Q-R3 ch., and 0-0)

23. RxN ch.,

B-K3;

EVENTS

CALENDAR of EVENTS

Ontario

Oct. 3 Piano and Organ Concert by Eleonor Krullaerts and Andre Knevel in the Aeolian Town Hall, 795 Dundas St., London, ON at 8:00 p.m.

Oct. 7 Fall Rally of the South-East Ontario League of Christian Reformed Ladies Societies in the Brantford CRC, Patterson St., Brantford, ON, at 10 a.m.

Oct. 9 Piano Noon Recital by Eleonor Krullaerts in the new Hamilton Central Library, Jackson Square, 12:30-1:30.

Oct. 10 Organ and Piano Recital by Andre Knevel and Eleonor Krullaerts, in the Maranatha Chr. Ref. Church, St. Catharines, ON at 8:00 p.m.

Oct. 14 Salem: Public meeting at 8:00 p.m. at First Ref. Church, Hamilton, ON, 201 Paradise Rd. N. (downtown off King St. W.) Dr. Moncrieff speaking.

Oct. 15 Piano Recital by Eleonor Krullaerts in the new Hamilton Central Library, Jackson Square at 8:00-9:30 p.m.

Oct. 17 Organ and Piano Recital by Andre Knevel and Eleonor Krullaerts in Christ Church Cathedral on James St., Hamilton, ON at 8:00 p.m.

Oct. 16, 17 Committee for Justice and Liberty: Annual Meeting. Theme: "Hope in a Disabling World." Oct. 16, 8:30 p.m., speakers: Mary Jo Leddy and Leslie K. Tarr. Cost: \$1.50 (free for CJL members). Oct. 17, 9:30 a.m.-4:00 p.m., workshops, discussion, luncheon, business meeting. \$5.00 for members, \$7.00 for non-members. Location: Warden Woods Community Centre, 74 Firvalley Court, Scarborough.

Oct. 16 Ambassadors in Concert in the Burlington Chr. Ref. Church at 8:00 p.m.

Oct. 17 Netherlands Bazaar, Thornhill Community Centre, 7755 Bayview Ave., Toronto, 10 a.m.-9 p.m.

Oct. 24 The Ambassadors male chorus in concert in the Clinton Chr. Ref. Church at 8 p.m.

Oct. 31 Inaugural service of Rev. H.R. De Bolster, President of Redeemer College, 1 p.m., Centenary United Church, Main and James Streets, Hamilton, ON.

Nov. 6 & 7 AACs 25th Anniversary, Toronto celebrations.

Nov. 9 Opening conference sponsored by the Council for Christian Reformed Churches in Canada, open to the public. Theme: "The Task of the Church as Institute in Relation to Current Public Issues," Toronto (Willowdale) CRC, beginning at 2 p.m. and ending Nov. 10 at 4:30 p.m.

Nov. 9-10 Conference on "The Task of the Church as Institute in Relation to Current Public Issues, Toronto (Willowdale) CRC.

Nov. 10-12 Biennial meeting of the Council of Christian Reformed Churches, Toronto (Willowdale) CRC, beginning at 7 p.m.

Nov. 21 Arts and Crafts Festival in the Toronto District Chr. High School in Woodbridge.

God's World and God's Word — through photography: Noted Canadian photographer Don Van Polen will present a powerful program of slides and sound, featuring a 30-foot screen, six projectors and vivid narration, throughout Ontario. The following is his itinerary. For location, check local promotion.

Kingston: Saturday, Sept. 26; Sunday, Sept. 27.

Belleville: Sunday, Sept. 27. **Oshawa:** Wednesday, Sept. 30.

Bowmanville: Monday, Sept. 28. **Whitby:** Thursday, Oct. 1.

Toronto: Tuesday, Sept. 29; Sunday, Oct. 4; Monday, Oct. 5; Sunday, Oct. 11; Sunday, Nov. 1.

Clarkson: Friday, Oct. 2 **Clinton:** Thursday, Oct. 15

Brampton: Saturday, Oct. 3 **Strathroy:** Friday, Oct. 16

Newmarket: Tuesday, Oct. 6 **Sarnia:** Saturday, Oct. 17

Pickering: Sunday, Oct. 11 **London:** Sunday, Oct. 18; Monday, Oct. 19.

Cambridge: Monday, Oct. 12 **Chatham:** Tuesday, Oct. 20

Guelph: Tuesday, Oct. 13 **Georgetown:** Wednesday, Oct. 21

Dundas: Wednesday, Oct. 14

Burlington: Thursday, Oct. 22; Saturday, Oct. 31.

Woodstock: Friday, Oct. 23 **Aylmer:** Saturday, Oct. 24

St. Catharines: Sunday, Oct. 25; Monday, Oct. 26.

Jarvis: Tuesday, Oct. 27 **Hamilton:** Friday, Oct. 30

Grimsby: Wednesday, Oct. 28 **Bramalea:** Sunday, Nov. 1

Smithville: Thursday, Oct. 29

The Emmeleroord Christian Male Choir:

Oct. 13: Brampton, Second Chr. Ref. Church

Oct. 15: St. Thomas, First United Church

Oct. 16: Woodstock, Maranatha Chr. Ref. Church

Oct. 17: Brantford, Alexandra Presbyterian Church

Oct. 19: Bowmanville, Rehoboth Chr. Ref. Church

Time: 8:00 p.m.

BACK TO GOD HOUR RALLIES

Oct. 23, 24, 25: Calgary/Red Deer/Lacombe, with Rev. B. Madany.

Nov. 1: London/St. Thomas, with Rev. W. Boonstra.

Nov. 6, 7, 8: Wingham/Guelph, with Rev. J. Vreeman.

Dec. 12, 13: Chatham/Sarnia, with Rev. J. Vreeman.

AACS Anniversary

Nov. 6, 8:00 p.m. Celebratory worship service in the Willowdale Christian Reformed Church. Address by Rev. H. Van Andel.

Nov. 7, 3:00 p.m. Anniversary celebrations at the Thistletown Collegiate in Rexdale, including serious and light-hearted glimpses of AACS history.

Nov. 7, 6:30 p.m. Banquet at Toronto District Christian High School, Woodbridge. Speaker: Dr. B. Zylstra.

NEXT ISSUE

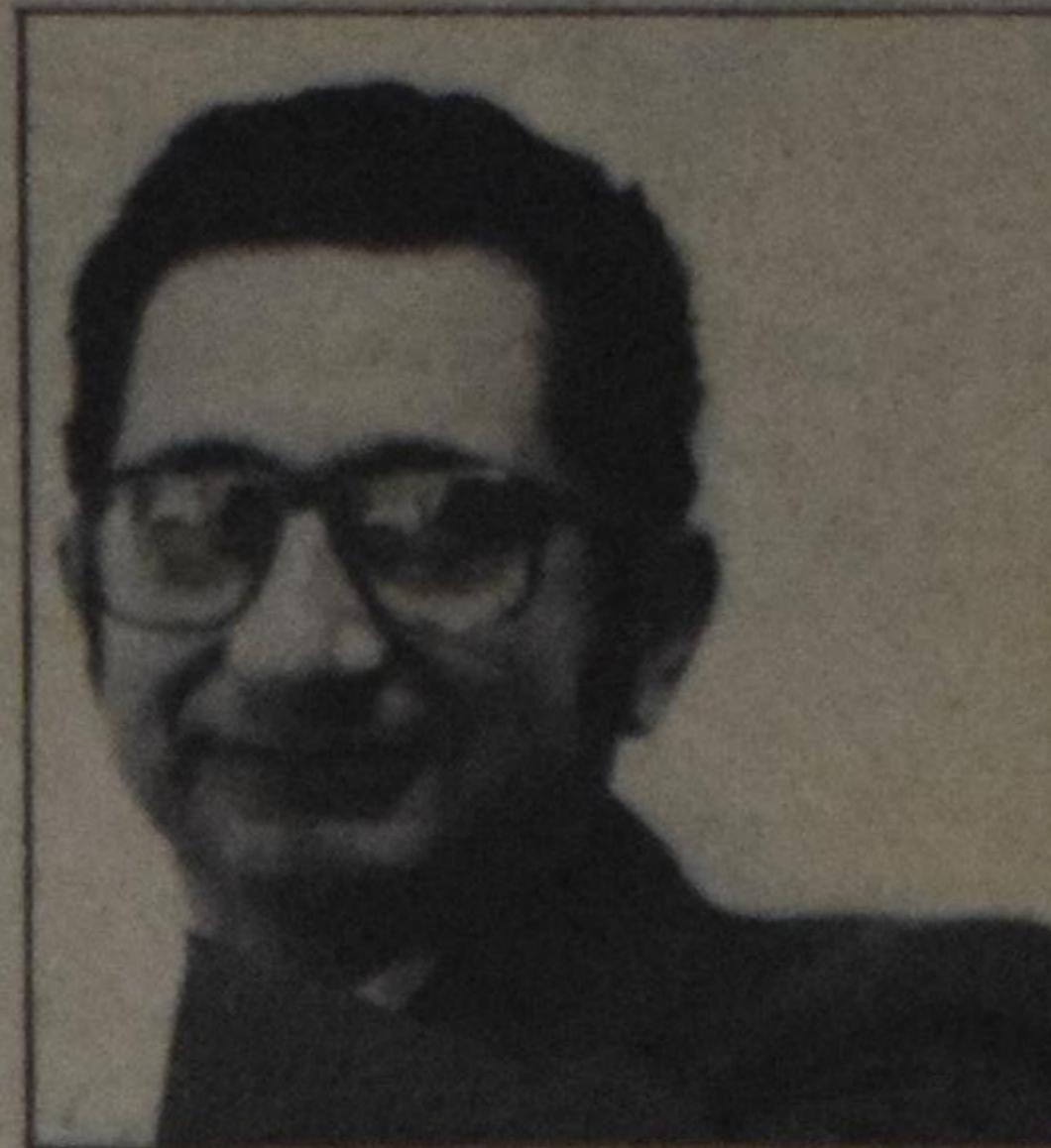
Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Oct. 2	Wed. Sept. 30	Fri. Sept. 25-10a.m.	Thurs. Sept. 24-10a.m.
Fri. Oct. 9	Wed. Oct. 7	Fri. Oct. 2-10a.m.	Thurs. Oct. 1-10a.m.
Fri. Oct. 16	Wed. Oct. 14	Fri. Oct. 9-10a.m.	Thurs. Oct. 8-10a.m.

The Back to God Hour Canada-wide rallies

by Harry A. de Vries
C.C. staff

The Back to God Hour began its first of a national series of rallies promoting its radio program efforts across the world. Rev. Bassam Madany, the Arabic speaking minister described the nature of his ministry to an audience in Hamilton's Mohawk College Saturday, September 19th. The Hamilton area Ambassadors male chorus provided special music.

Rev. Madany pointed out that at least fifty per cent of current international news coverage deals with events in the Middle East. And though major world powers are trying to solve the problems there through negotiations and arm shipments, the real problem is a religious one. Religion in the Middle East is the key to understanding events that occur there. Yet westerners



Rev. Bassam Madany.

usually do not seem to understand the situation that way.

The Jews are adamant in their religious view, which leaves no room for the Arab Muslims. And neither does the Muslim religion allow for the Jewish faith, let alone any other religion.

Islam, said Rev. Madany, is "the most militant anti-Christian faith" that has surfaced in history. Islam offers a "coherent world and life view" that

leaves no room for other faiths. And as a belief it has a definite concept of the state and culture. Anyone who turns from the Muslim faith is deemed a traitor, an apostate, and does not deserve to live.

Islam denies the power of Jesus Christ and claims that both Christians and Jews have falsified the Bible. It does not allow for a saviour since men are inherently good. With the knowledge of what God wants from man anyone can ritually work out his salvation.

Rev. Madany mentioned that 1 Corinthians 1 aptly applies to the Arab Muslims because the Word of God is a folly to them. Yet, he added, it is exactly the unity of the Christian faith that can bring peace to the Middle East.

The 28-year ministry of Rev. Madany with the Back to God Hour has permeated the Arab world so effectively that responses have come from every town in the Arab world that is marked on the National Geographic map of that area.

The response from the Arab world is phenomenal. More Arabs are learning to read and write. They are curious about Old Testament books of which they have never heard. They, as any other of the world's peoples, are not satisfied with their own religion. Only Christianity, they too find, fills the "thirst in the heart of man." The irresistible call of God also reaches into every corner of the Arab world even though the Islam religion does not allow for any other religions within its own geographical boundaries.

The Island of Cypress approached the Back to God Hour recently with the opportunity to use 4 hours of its daily broadcasting time for its broadcasts into the Middle East.

Other Back to God Hour rallies will be held in: Winnipeg/Thunder Bay on October 3 and 4 with Spanish speaking Rev. W. Boonstra; Calgary/Red Deer/Lacombe on October 23, 24 and 25 with Rev. Madany; St. Thomas/London on November 1 with Rev. Boonstra; Wingham/Guelph on November 6, 7, and 8 with Rev. J. Vreeman; and in Chatham/Sarnia on December 12, 13 with Rev. Vreeman.

The Ambassadors male chorus will be performing in concert in the Burlington Chr. Ref. Church on Friday, October 16 at 8 p.m. and in the Clinton Chr. Ref. Church on Saturday, October 24 also at 8 p.m.

8th Singles Fellowship Day

for
Single Adults, Widows, Widowers, and Single Parents
Saturday, October 24, 1981
Grace Christian Reformed Church, Chatham, Ontario
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Organ and Piano Recital

ANDRE KNEVEL

will be at the organ and

MRS. ELEONOR KRULLAERTS

from The Netherlands will play the piano, on
Saturday, October 10, 1981 at 8:00
in the Maranatha Chr. Ref. Church, St. Catharines
and on Saturday, October 17, 1981 at 8:00
in Christ Church Cathedral on James St.
in Hamilton.

1982 Directory of the Niagara area Christian Reformed Churches

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Books

Theology

Apologia for the Christian faith

No Other Foundation, the Church through Twenty centuries by Jeremy C. Jackson; Cornerstone Books, Westchester, IL, 1980; cloth, 304 pp.; \$12.95. Reviewed by Dr. Louis Praamsma, Hamilton, ON

"This book is not a textbook on Christian church history," as we read in the first words of the Introduction, and the author, Dr. Jackson, adds on the next page that he has written as a social historian and not as a church historian. He admits, therefore, that he has omitted several events, people and movements which find a place in the textbooks and tells us that he aimed at "a history of the church which ventures to interpret the meaning of the past for our own day while yet keeping in touch with the objective facts."

As it is, we have before us a collection of 22 lectures on themes from the history of the Christian church, which have substantially been delivered at the South Presbyterian Church of

evenings in 1974 and 1975. The first one deals with "Old Testament Problems and Precedents," the second with "New Testament Structures," and the third with "Expansion and Heresy." In regular order we pass from the situation of the ancient church to that of the Middle Ages (chapter 10 bears the suggestive name "The Church Betrayed"); from there to the Reformation and its aftermath. We hear about Orthodoxy, Pietism and Latitudinarian-

ism, about Wesley, Whitefield and the Revival Tradition in America, about the Non-Christian Society since the French Revolution, about Darwinism ("Apes and Theologians"), about Missions in the 19th century, and about the contemporary theological scene. We are finally confronted with "Anti-Christ and Anti-Church in Late Twentieth Century Perspective." This is an ambitious scheme and, within its own limits, the work is well done. Within its own limits! There are omissions and there are digressions; more often than not the author advances by leaps and bounds. Sometimes he is like a preacher who starts with his application before tackling his text. He presupposes that the reader is well-informed about the main facts and currents of church-history before starting to read his book.

But within those limits the author achieves his goal. His book is, in a way, a permanent apology of pure and simple Christianity. I put several question marks and several exclamation marks in my copy of Jackson's book. I will dwell on neither of them, but only give some worthwhile quotations from the last chapter.

"I find it difficult to comprehend why people invent all sorts of extenuating circumstances to excuse the expression of outright heresy by church officers, as if they had more claim upon our tolerance in this regard than the rest of the congregation. The reverse is true. That they mingle a judicious amount of truth with their falsehoods is regarded as a



Light in the Wilderness by Paul von Balch; published by Oxford University Press, Toronto, 1981; 48 full colour photographs illustrating various verses from the Psalms and the book of Isaiah; \$9.95. The photographs in this book were taken on several journeys in the Yukon and the Northwest Territories by photographer Paul von Balch and his naturalist friend Robert Frisch. As they canoed and portaged, backpacked on the mountains, and struggled through the snow, von Balch photographed the magnificent sights around him with the wonder and skill of an artist. Since the photographs seemed to have some significance beyond the obvious beauty of the landscapes as such, they matched them with suitable texts to make "a composite prayer of thanksgiving and hope." It makes a fine gift book.

redeeming feature when it is, in fact, a scandal. It is the scandal that counterfeit coinage of human values should be passed off for the currency of God."

"Whatever the appearances, in reality there is no point of contact between Christianity and Marx-

ism."

"It is necessary to point out the glaring deficiencies in the theology of church union associated with the World Council of Churches. But it is a sin to allow minor differences to prevent the practice of major harmony."

"The modern feminist movement has proved an important focus and catalyst for the development of a religion opposed to the gospel."

The author is a disciple of the well-known theologian Francis Schaeffer.

Theology

Authority suffers with weak theology

A Theology of Church Leadership by Lawrence O. Richards and Clyde Hoeldtke, Zondervan, 1980; 425 pp. Reviewed by Rev. John Bolt, Calvin College.

Filled as it is with diagrams, charts and case histories as well as much biblical exposition, this volume stimulates the reader to reflect seriously upon the nature and task of the church and its leadership.

The authors affirm the vital significance of God's revelation in scripture as the basis for models of church organization. "God has cut through mankind's conflicting and confusing notions to give us a

Although the premise sounds promising, the product, from a Reformed point of view, is a disappointment. Since they believe that the church is an organism not an institution, the authors reject all notions of authority in the church. Jesus Christ is the head of the church and he rules it directly, not by way of human leaders. "If we are picture of reality on which we can stake our very lives."

a body, and Jesus is head over all things for us, then policy making, good setting, organizing, decision making, and all the other roles of management cannot be the responsibility of the human leadership of the body."

This affirmation concerning the headship of Jesus Christ and the consequent suspicion of all human leadership results in a series of false alternatives: organism not institution, ministry not administration, servanthood not authority, modelling not command,

concern for people not projects. It also leads to bad stereotypes (see the chart on "headship," p. 26) and poor exegesis; for example, Hebrews 13:7, "Obey your leaders and submit to their authority" is weakly paraphrased "In your relationship with those who are your leaders and guides to godliness, be sure you maintain a yielding disposition, and remain open to their persuasion."

standing of authority must be

oriented to servanthood and equipping God's people for ministry. I reject, however, the claim that giftedness cannot be institutionalized and that Christians must be constantly suspicious of institutional structures and must therefore reject all institutional authority because Jesus Christ is the head of the church. To accept such a premise would be to set God as redeemer over against God as creator. Institutional

structures are valid human responses to the givens of creation.

This volume simply underscores the need for a fresh restatement of a biblical-Reformed view of office and authority.

I also have serious reservations about the authors' understanding of worship (which follows quite naturally from their understanding of authority) as illustrated in the following example where one of the authors describes what happened after

a basketball game with some of his students: "They played in Alumni Gym till after midnight. Then, there on the court, some of the guys brought out orange soda pop and a couple of rolls, and they shared communion. They worshipped God together, remembered Christ's death, and praised him for the joy he had in sharing their game with them. It was a time of worship."

I agree that a Christian under-

The Church

Role of the church in society needs clarification

The Secularist Heresy by Harry Blamires; Servant Books, Ann Arbor, MI, 1980 (reprint of 1956 issue); 155 pp. Reviewed by Rev. John Bolt, Calvin College.

The Secularist Heresy is yet another timely reminder to the Christian church that its tendency to accommodate itself to the prevailing climate of opinion is its death.

Although Blamires' way of stating the problem in terms of the quality of finite/infinite, nature/supernatural leaves something to be desired, readers will recognize the accuracy and timeliness of much of his critique. He describes four factors which in his judgment contribute to our decreased sense of dependence upon God in the modern world:

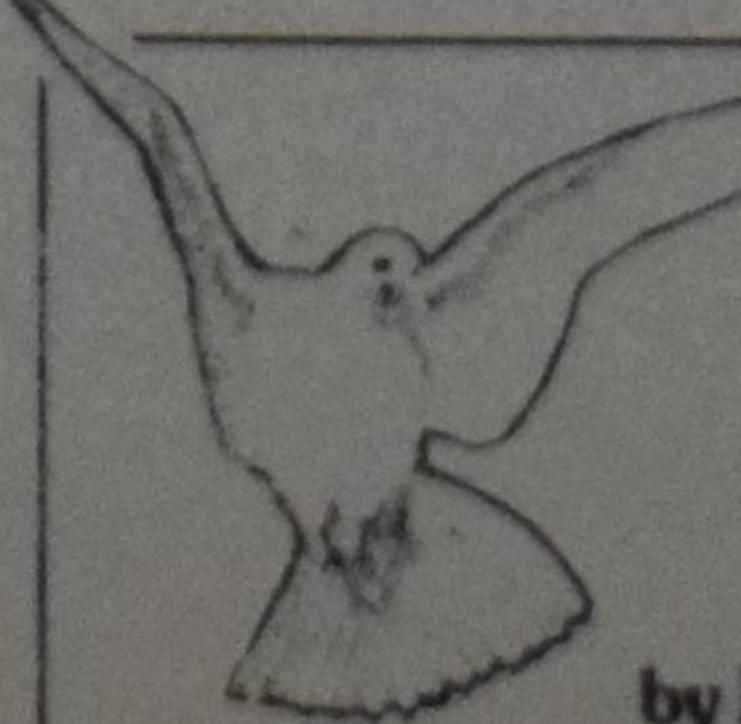
our remoteness from nature; the prevailing practice of dealing with disease, birth, and death; the peace-time orderliness of contemporary society; and the huge

increase in the number of our activities. He points to the necessity of doctrinal clarity and cleverly points out the inherent contradiction in the liberal dogma of tolerance. "The proposition that strict dogma is to be avoided as the mark of bigotry and the occasion for strife is itself a dogma. The doctrine which proclaims that doctrines are not to be treated too seriously must submit to the judgment passed upon doctrines in general. The logical result of accepting this doctrine is to leave us without any kind of anchorage at all. We are logically forbidden to press the doctrine that doctrines ought not to be pressed."

Blamires' critique is still relevant although more than 25 years old. His comments about the emphasis upon self-realization so current today are still fresh and timely (see p. 115 ff.), although the analysis has been carried further by others. The same is true of his comments on the Church and its captivity to social

revolution. To the criticism that "the church has not achieved for the working man social reforms comparable to those achieved by the Labour Party" the proper reply is "of course not." "The church must be defended in controversy for her continual and proper pre-occupation with her own business".

Although other authors have made similar observations about the dangers involved in the Church's desire for accommodation to modernity, Blamires still provokes and challenges. I recommend this volume as a stimulating contribution to the perennial problem the church faces of being in the world but not of the world.



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Books

Society

Crime and punishment: Is the punishment always just?

Crime and the Responsible Community, edited by John Stott and Nicholas Miller; contributors: Charles Colson, Norman Anderson, David McNee, Bob Holman and Michael Jenkins; Wm. B. Eerdmans Publishing Co., Grand Rapids, MI; 188 pp. \$6.95. Reviewed by John de Vries Jr., Fruitland, ON

This book is an unusual contribution. Admittedly, there are many books on the market today on the subject of crimes, its analysis, and its social and personal costs. The uniqueness of this book is that all five contributors are Christians engaged professionally in some aspect of crime — its prevention and detection, sentencing of criminals, the housing and release of prisoners, and the experience of prison itself. Although the issues are not new, the fact that they are being raised by Christians speaking from within a biblical Christian framework is significant.

If crime has social and personal origins, is merely punitive re-action a just response? How does the community participate in the healing of wasted, broken, scared lives? And how should justice be discharged? These are several of the questions raised.

Only Charles Colson, head of the Prison Fellowship (USA), participating in the 1979 London

Lectures in Contemporary Christianity, is from North America. The other contributors are British.

Colson builds on his personal prison experience and documents a comprehensive update and analysis on the latest research on the origins of crime. "The harder one searches the more elusive the answers become" is his conclusion in light of the sixteen years of study of criminals by Yochelson and Samenow in Washington D.C. The Bible can provide perspective but it has no instruction as to how to punish criminals today. The Biblical balance of Moses that the punishment be no greater than the crime must be maintained at all costs. Although

the observations are not new, our Christian community needs to hear them and wrestle with just sentencing alternatives.

Davis McNee, Commissioner of Police, New Scotland Yard, describes policing as a service that must maintain high moral standards. On this side of the ocean that is encouraging to hear. But how? Christians must help others face up to their failings. Criminals are not born but develop in the process of growing up. There needs to be more talk about right and wrong. Realistic policing must be coupled with a call for all Christian men and women to learn to deny themselves.

In the description of the juv-

venile delinquency programs, community projects are essential in helping youth come to terms with themselves. To become a Christian does not necessarily lead to total avoidance of crime but it does place one right with God. Such programs have their limitations but get many on the right road to life.

One needed and positive note calls the Christian community to look at the criminal in light of what he can become, not what he is. Reference is made to the Netherlands where prison sentences are considerably shorter than North America. The Netherlands' recidivism rate is still better than that of Canada with its

much longer sentences. The human personalities saved by this approach — not to count the billions of prison dollars — lead to interesting reader speculation. Would it be possible in the land of the wild west?

The difficult issues are well-discussed. The book gives a very thorough set of bibliographies. But the alternatives discussed are not really new or radical. However, the questions need to be asked and wrestled with by the Christian community.

Each part of the six section book is a unit to itself and can be profitably discussed in a group setting. It will serve well in every church library.

Biography

New found faith can change a career

A New Song from L'Abri by Betty Carlson; Good-News Publishers, Westchester, IL, 1979; 181 pp.; \$3.95. Reviewed by Eisey H.M. Sneed, Chatham, ON

In circles of those who love opera, the name Jane Stuart Smith may recall moments of joy. Stuart Smith experienced the peak of her operatic career between the years 1951 and 1959.

«A New Song from L'Abri» is a very interesting story that relates

the climb to stardom of a young American girl from Roanoke, Virginia, U.S.A., who with excellent training and constant encouragement of her mother, reached heights to which few singers attain in the musical world.

Through a seemingly chance encounter Jane met the Schaeffers in their chalet in Switzerland. Here she found what she had searched for, for many years, an understanding of a God who cared for her as an individual.

With the guidance of the Schaeffers, God became very real to her. She continued in her career for some years following, but eventually she had to admit that being a Christian interfered with her career.

Betty Carlson was well acquainted with L'Abri, and its occupants, and was eye witness to the gradual change in the life of the famous singer. She relates the highlights of the beautiful results of the Holy Spirit's work to convict a heart which was headed

for fame and fortune, but instead turned around on its way to serve its Lord and Saviour.

It is a book of real value; the behind the scenes account of sacrifice and struggle to reach the top, the difficult decision for Christ, and a life now dedicated to God and her fellow-man are an inspiration.

The book's content is superb, although the quality of the binding is rather poor.

Devotional

Miracles for meditation

The Miracles of Our Lord by George MacDonald, edited by Rolland Hein; Harold Shaw Publishers, Wheaton, IL, 1980; 166 pp. Reviewed by Robert Moore, Ottawa, ON

This 110-year-old but up-to-date series of meditations expresses MacDonald's be-

lief that Christ's miracles are one tangible way of knowing the intangible God. MacDonald defines miracles as "an epitome of God's processes in nature beheld in immediate connection with their source." To defend his thesis, MacDonald discusses the miracles in groups: early; unsolicited; granted to sufferers; granted to sufferers' friends; casting

out devils; raising the dead; governing nature; destroying the fig tree; the resurrection, and the transfiguration. For each group, MacDonald explains the nature of the miracles and the characteristics of God which they portray. He does not allegorize the miracles or attempt to defend their probability theologically.

It is worth noting that Mac-

Donald was no charismatic TV preacher totally insulated from need by the generous gifts of his audience. According to the editor, MacDonald was born on a poor farm in Scotland; lost his mother at eight; began his church ministry in a congregation that forced him to leave by reducing his pay; had recurring attacks of respiratory, skin and digestive ailments,

and lost four of his children. On the other hand, MacDonald rates with Lewis Carroll as one of Victorian England's leading children's authors. His books for children are still printed by Scripture Union and are highly recommended by C.S. Lewis.

Miracles is startlingly relevant to the Church today. It balances both the belief in a miracle-a-minute from the Heavenly Vending Machine and the belief, subconscious more often than not, that the Divine no longer intervenes in the human. MacDonald speaks to all of us by showing that the will of God active in Christ's miracles is active everywhere, every day, and that, though the rate of action is usually slower, he still wills our well-being. Editor Hein has increased the relevancy of this book by adding provocative yet useful questions to each chapter.

The relevancy of this work cannot be overemphasized because, though the subject matter is contemporary, the writing style is not. Readers, however, should let the promise of reward strengthen them for the task of rereading the odd sentence or paragraph to secure the meaning. Editor Hein has made the task somewhat easier by condensing the original text, by removing repetitious material and ornate figures of speech, and by replacing Authorized with Revised Standard Version quotations.

The Miracles of Our Lord is educational reading for anyone, but especially for those who are confused by today's gainsayers; or, for those who find themselves described in MacDonald's own phrase, "Happy are they who demand a good reason and yet can believe a wonder."

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